

Concept of Prayer

CONCEPT OF PRAYER

(A collection of some speeches on prayers delivered by
reverred jain Acharya Shri Hastimalji Maharaj)

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Foreword

The Jain Muni Acharya Shri Hastimalji Maharaj is widely known and highly respected for his exemplary life, scholarship and total dedication to *ahimsa*. His discourses on *ahimsa*, truth and moral upliftment are most inspiring. The present book *Concept of Prayer* is an English rendering of his 'प्रार्थना प्रवचन' a collection of discourses on *Prayer*. The book deals with the meaning of prayer, its practice, and value for moulding of character and strengthening of man's spirit. To Shri H. S. Saruparia we are much indebted for the English translation which would make available Acharyaji's discourses to a much larger class of readers than possible for the original edition. Shri Saruparia, despite heavy demands of government service, has devoted much time and energy to Jain studies, and to the teaching of Jainism to monks and to post-graduate students. May I take this opportunity to pay my tribute to Shri Saruparia for his valuable and selfless services.

Speaking of the intimate relationship between a life of non-violence and "prayer", Gandhiji said; "Prayer has been the saving of my life. Without it I should have been a lunatic long ago. My autobiography will tell you that I have had my fair share of the bitterest public and private experience. They threw me into temporary despair, but if I was to get rid of it, it was because of prayers..... I am indifferent as to the form (of prayer).....I have given my personal testimony. Let every one try and find that, as a result of daily prayer, he adds something new to his life, something with which nothing can be compared."

The *Concept of Prayer* – and it is an integral part of the theory and practice of non-violence, is a timely publication. At no time the message and practice of *ahimsa* has been more relevant to man's life and progress than in this age of the Atom. We need to seek a synthesis of "ahimsa" and the "Atom".

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Introduction

We have great pleasure in placing into the hands of the inquisitive readers this book 'Concept of Prayer'. It is an English translation of 'प्रार्थना प्रवचन' a collection of Discourses on Prayer, inculcated by the revered Jain Acharya Shri Hastimalji Maharaj.

The chief aim of an Aspirant of Truth, is self realisation by manifestation of his potential Divinity, the unfoldment of infinite knowledge, perception and fortitude, paving the path of attaining everlasting eternal Beatitude, in other words, the complete Emancipation from the cycles of births and deaths. With a view to secure the said goal, the enlightened omniscients have, according to the aptitudes and preparedness of the devotee, prescribed various methods, viz Renunciation, Penances, Meditation, Scriptural readings, laudation of Perfect Souls etc..

Prayer is the simplest method for a beginner of Spiritual Evolution. By his steadfast devotion to the Ideal Soul, he remodels his life in harmony to the Reverend's characteristics and purges off his evil habits, vicious indulgences, repugnant to his amelioration and likely to engulf him in the vast ocean of mundane existences.

The learned Acharya has elaborately discussed the various types of prayers, material or spiritual, the attributes of the worshipped, requisites of the Devotee and things to be prayed for. Side by side he has eruditely expounded the various tenets of Jain Philosophy and with his learning thrown vivid light on the lives of advanced pioneers of this path. A virtuous adherent meditating of veetrag (unattached) shall himself one day become a veetrag (omniscient). The Acharya has explicitly emphasized that the true purpose of 'Prayer' should not be material benefits, but the Culture of Non-violence, Truth, Compassion, Self-Service and attainment of Self-Realisation—Consummation of 'Sumnum Bonum'.

This book will serve a true guide to a Seeker of Perfect Truth and prove a valuable niche in the Temple of 'Man's Ennoblement'.

The learned Acharya is highly proficient in Jain Philosophy and has written a good many Commentories on Jain Scriptures. He is a well disciplined saint and conducts a high moral life. He acts what he preaches. He takes keen interest in the propagation of moral code of life, the cultivation of virtuous habits, abstinence of flesh eating and

drinks, observance of Samayiks, celibacy etc.. His recent compilation of a suthentic Jain 'Itihas' (History of Jains) in several volumes will serve as an epitome of his valuable contribution to the history of Jainism. We present him our humble homage.

At the suggestion and pressing demands of several followers of the Acharya this publication of translation of their famous Hindi book "प्रायेण प्रवचन" is being made. This task of translation into English was entrusted to M/s. R. C. Bhandari and Himmat Singh Saruparia, R.A.S., B.Sc., M.A., L.L.B., Jain Sahityacharya, a well known philosopher, which they performed very ably in a very short period. We express our gratitude towards them. We are much indebted to Dr. D. C. Kothari, a well known scientist, for writing foreword to this book, and also express our gratitude to all the friends who have cooperated with us in bringing this volume to the readers in this form. We hope the readers will appreciate it.

C. R. Singhvi,
Secretary,
Samyag Gyan Pracharak Mandal.

Jaipur
14-4-74

Errata

Page	Line	Incorrect	Correct
14	24	शहमा	इहमा
16	20	does become	does not become
17	26	entraty	entreaty
25	30	of	—
31	6	itinate	Iterate
33	35	veign	reign
37	30	gripping	grappling
49	31	ache	acn
81	7	unconsciousably	unconsciously
81	11	conscionably	consciously
85	25	brightees	brightens
87	30	Pockets	Rockets
89	20	Covetoo	Covetous
90	22	once	ones
92	16	its	—
95	2	Compassion	Compassion
		the house	in the house
95	31	venus	vedas
95	31	diadom	diadem
96	4	-there regins	, there reigns
96	39	लुहियाण	खुहियाण
99	10	pured	poured
99	17	Bhagati	Bhagwati
99	29	Conductive	Conducted
102	6	on whose	one whose
103	23	things	thighs
113	33	asceting	ascetic
114	9	wordly	worthy
114	9	fail	fall
117	27	anger	furnace
129	30	was deemed	was redeemed
143	11	boby	body
143	37	astonished	destined

CHAPTER I

CENTRE OF PRAYER

One who possesses unflinching faith in the non-beginning and everlasting existence of soul, one who has by whatsoever means understood its pure nature, one who has convinced himself that the soul in its Archetype (pure) form is the possessor of infinite consciousness, infinite knowledge, infinite perception and unbounded fortitude, that it is free from all blemishes, devoid of all foreign matter (Karmas); and at the same time he also views its present deteriorated form; it is but natural that in the heart of such an aspirant (of salvation) there springs forth a keen desire to acquire that stage of its genuine manifestation and this ardour of self acquisition awakens in him an impulse of self-purification for the attainment of which he is forced to think out the means of such purification.

What is the Path of Self-Purification ?

There are two methods to achieve a satisfactory solution of this query.

- (1) A close internal scrutiny of the lives of all those proficient adepts who have reached the advanced stage of spiritual accomplishments;
- (2) Minute contemplation of their preachings. The process which they adopted for the consecration of soul and then unfolded their experience through the medium of language for the Summum Bonum (Universal weal), are the only beneficial paths for an entrant in the field of spiritual accomplishment.

When we ponder over this path, a number of thoughts enter into our brain. Hordes of Canons and ordinations of Jain and Non-jain literature whirl like movies in our minds.

To attain self-purification, some ones have laid stress on knowledge, others have adjudged the performance of actions to be indispensable, while the thirds have advocated the easiest way of Devotion.

But the Jain philosophy, in no sphere whatsoever has ever patronised one-sided dogmatism. Jain Religion in its own language, propounds knowledge combined with performance to be the means

for spiritual purification. According to Jain religion there is only one path but it has several wings. Hence there is no narrowness but immense extensiveness. Every accomplisher can tread upon the path according to his capabilities

Prayer of Almighty is also one of the processes of self-purification. All the devotees are not of Uniform eligibilities. There are adequate proportions in their developmen's. Hence a particular mode of spiritual practice may suit one, while another method may benefit the other. Prayer of God is one such kind of these systems that it is not difficult to be adopted by any devotee. Every aspirant cherishing deep affection for good, can make this prayer.

Vitality of Prayer is Devotion :

When a deep surge of devotion oozes in the heart of a worshipper, the tongue automatically gives vent to the prayer through the medium of words. Such a prayer emerging out of the innerself is the **Real Prayer.**

What type of Prayer should be ?

Who should be the reverend of the devotee ?

what merits should a devout possess ?

Which are the modes of Prayer ?

These are some such aspects which should be thoroughly studied before an efficient prayer can be made.

I propose to throw light in brief on these questions at proper stages.

I had yesterday expressed some of my views on the Entity to be prayed. Let us today also, consider a little more over this subject.

Ordinarily one who is greater than us is the reverend and the smaller is the worshipper. But, this is only a normal course of usage. In the practical life the man whom we entreat, is observed to be also praying another personage, bigger than him, and that another also prays a third person actuated by his necessities. Thus in practical life we observe that the man, whom we entreat, himself stands as an applicant to another.

But in our spiritual course of conduct there is no such incontinence. In this spiritual field the Deity whom we pray or wish to pray has already attained his aim. He has attained the final and supreme spiritual accomplishment of his life, after which nothing remains for him to be prayed for, at the same time that spiritual accomplishment is eterna Once it is attained there is no further fall from that stage. Moreover that entity (to whom we pray) is free from all affections and

aversions, has no more aspirations to cherish. He becomes self contented. On account of having attained the complete grandeurs of spiritual perfections, he becomes the Almighty pure self conscious Divinity dipping in the Serene lake of everlasting immutable Beatitude. As he has attained the climax of spiritual evolution, there is no higher entity for him to be prayed for.

Leave aside the cases of those persons who have not caught glimpses of real happiness and for that reason who have mistakenly taken the sensual pleasures as real glee. But what kind of prayer should be offered by those persons who have attained right perception, who consider the sensual pleasure as poison and have determined the spiritual happiness as the only thing beneficial, who aspire to be non-attached and self-accomplished ?

Verily they should pray to those self attained, non-attached Almighty souls, and to the followers of their foot prints, to those preceptors and Practitioners who have crossed several stages on the high way of spiritual advancements.

The first attribute of God has been enunciated as Veetragata (non-attachment).

‘अरिहन्तो मह देवो ।’ ‘दसट्ठ दोसा न जस्स सो देवो ।’

One who is free from 18 vices viz. ignorance, attachment, hatred, passions etc., is God. By praying to those Gods, we for ever become free from agitations (inquietude), whose prayer offers us peace instantaneously. They are our revered ones to be prayed and they can be only Arihants (the perfect soul embodied) and Siddhas (perfect souls in Nirwan, Bodiless). Here there is no risk of a Prayer being infructuous. Even if for one moment our mind has become concentrated in the Veetrag Deo (non-attached God), necessarily a benefit will accrue according to the depth of concentration. But this is not the case of prayer made to the amorous Deities for corporeal things.

When Bhagwan Mahaveer attained salvation, at that time Gautam had gone to Devsharaman Brahmin to impart him right knowledge. When he was returning after delivering the precept, he noticed movements of celestial planes of Gods in the sky. He was then informed by the people that Bhagwan Mahaveer had attained Nirwan (Salvation).

Hearing this news what sentiments might have over-taken the mind of Gautam, none can conceive, or say thoroughly. Some attachment betook his conscience and he began to say “Oh Bhagwan, for years I have served your feet and remained your nearby disciple but

you have deliberately abandoned me at this last moment ? Could my nearness have impeded your salvation ? Would it have been an obstacle to you if I were kept together at that time ? Was there any lack of accommodation, if I were taken with you ? Any way, if I could not have been taken together at least I should have been pre-informed of your 'Nirwan.' But alas ! I was kept in delusion by you."

Gautam is reproaching Lord Mahavir, and reproach to the revered is also a sort of Devotion. If the entity prayed to had been subject to attachment, Gautam could not have obtained solace, but while conducting prayer it struck his mind that Lord Mahavir is free from all attachments. There is none for him mine or thine. Alas ! I could not conquer the feelings of attachment, even being the devotee of Veetrag (free from all attachments), I am by such bemoanments pursuing the stage of Ignorance. A disciple of Veetrag should also become Non-attached.

One who is to be worshipped, should also be approached according to that method. If you have to petition to some Congress Minister, what would you do ? Even though you always wear foreign clothes or mill made clothes, you will go clad in Khadi cloth to him. But what will you do while going to a wealthy person for some solicitation ? With a view to influence his mind and to succeed in your purpose, you will take with you some rich man. You might feel that the company of a wealthy person is necessary to influence the rich. Otherwise fulfillment of your object might be doubtful and you will hesitate to go.

But if you have to petition to some Mahatma (High soul) whom would you take with you ? At that time neither you will search for a Khadi clad leader nor look for a wealthy person. But on that occasion you will try to accompany such a person who is religious minded, is associated with Mahatmas and stands accredited in the front line of those worshippers.

The purport is that a worshipper has to adapt his dress and behaviour according to the entity prayed to. He makes efforts to establish as much resemblance as possible with him. But in such attempts, if there is no sincerity and mere hypocrisy, there is less likelihood of producing favourable impressions and more possibility of adverse effects. If there is full sincerity, complete success can also be expected.

When we have decided to have our Entity of Prayer as the Veetrag and he alone being the centre of our Prayer, whom shall we choose our companions to make the prayer fruitful ? The sentiment

of non-attachment or condition of dis-interestedness, can alone be our capable and strong companion for that purpose. If in our mind there is no pretension whatsoever, no filth of sensual impulses, no sting of base self-aggrandisement, we can establish our communion with the Veetrag (non-attached) and can prove our identity with him. We can successfully achieve our purpose of the Prayer to Veetrag. A chief peculiarity of the prayer to Veetrag is that the worshipper at every step in that prayer finds solace or Peace. No disquietude can be imagined therein

Though in the mind of Gautam Swami, an intense surge of grand attachment had emerged at that time, yet his centre of prayer was Veetrag. As soon as his mind was attracted by the Veetrag nature of Bhagwan, his soul began to glitter with an extra-ordinary ray of awakened light. He felt Ah Gautam ! in what swamp you have been entangled ? Why are you wandering in the darkness of delusion ? After having worshipped 'Veetrag' for long you have not been able to realise that none can deliver others. Your soul alone can cause your salvation. The soul has therefore to be renovated itself. Oh conscious being ! thou art to liberate thyself. The traces of attachments and aversion that are still left in thy soul should be uprooted. Thou would thyself ascend the apex of Veetragta. Why art thou forgetting the acn-Impetus (inspring) message of Bhagwan.

अप्पा कामदुहा धेगू, अप्पा मे नंदरां वरां ।

Soul is the celestial cow fulfilling all desires. Soul is the Divine garden replete with happiness. [Realisation of self leads to perfect Divinity.]

No sooner did the light of knowledge manifest in Gautam's soul, than a change took place in his inclination. The chain of his thoughts took another direction. From extrinsic outlook he became introspective. Under that splendid light of knowledge his ignorance and delusion vanished away. He became perfect Veetrag (free from all attachments) and on becoming Veetrag he also became Kewali (All knowing All Perceiving).

Gautam Swami achieved (di-intigro) unprecedented tranquillity. All his mental determinations, discriminations and diversions vanished away. The reason of this stage lay in his prayers being focussed on Veetrag (Non-attached). He after loitering for a while, very shortly reached his final goal where he was destined.

If the centre of our Prayer be also Veetrag, it is certain that all our mental aptitudes will be excellently pure and of an elevated calibre.

At that time howsoever dense the curtain of worldly attachments and delusion might have veiled our soul, yet a meditation of the characteristics of Veetrage and his prayer will certainly split asunder such enshrouds though slowly and gradually.

Ordinary beings savour various kinds of juices and experience pleasure from the same. But where is the permanence of such pleasures ? Where is the satiety ? Where is that solidity and excellence in these material juices after whose savouriness there remains no desire for relish of any other juice. After tasting the sweetest of juice, there arises the desire to taste salty preparations and afterwards for the cardamom and betel nut. And after having tasted all these, does the satiety become permanent ? No, after a lapse of some time, the same longing again creeps in. But the juice of Veetrage's nature of non-attachment is transcendental and extra-ordinary. Sweetness of its sap is non-comparable. This is the reason why one who savours the same once, feels other salivations of the world dry. No worldly material or the amorous God or the Goddess can dominate his mind. Acharya Mantung in his 'Bhaktambar hymn of Praise' says :—

पीत्वा पयः शशिकरद्युति दुग्धसिन्धो ;
क्षारं जलं जलनिघेरशितुं क इच्छेत् ?

"Bhagwan, one who has tasted the nectar-like water of the ocean of milk, (sparkling like the rays of moon) could he like to sip the salty water of the sea ? Who could be such an unfortunate fool ?

Therefore one who has finished the Prayer of Veetrage, who has bathed in the sea of ambrosia of his prayer, whose mind has become saturated in the prayer, of 'Veetrage', can his mind be contented with the prayer of Bheron ? Could he experience pleasure in the prayer of 'Bhawani' ? Could he be attracted towards 'Kali', 'Maha Kali, and other amorous deities ? Certainly not.

The prayer of 'Veetrage' is therefore the sweet ambrosia of the sea of milk and even has the infinite quantum of sweetness than that. It has the sweetness of the attributes of soul. In that sweetness, there is not a single trace of saltishness of attachment and aversion.

Cow, she-buffaloes, etc. and all feminine animals and mothers, who have tiny babies living on milk, have blood as well as milk in their bodies, but there is saltishness in blood whereas sweetness in milk. The reason for this difference is that milk is the product as a result of love and mineness towards their children. Similarly when prayer emerges out of hearty veneration towards the deity it has its

peculiar sweetness. When prayer emerges from the bottom of inner most conscience and the tongue is merely its vehicle, then only the Prayer is known as heartfelt and its sweetness cannot be compared.

Tirthankers' (founders of Religious path) on renouncing the world, take upon the vows of an ascetic after chanting 'Namo-Sidhanam' (Obeisance to the liberated souls). For them Sidhas' are ideals. They go ahead by determining them as their ideals and ultimately attain this 'Siddha's status' through devotion and accomplishment. In one's life one who has fixed any one as ideal and towards whom he keeps stead-fast faith, he himself becomes likewise. This truth is corroborated by the sayings of Geeta and Jain preceptors. Acharya Hemchandra has said :

वीतरागं स्मरन् योगी, वीतरागत्वमाप्नुयात् ।

A meditator recollecting Veetrag himself becomes Veetrag.

The ultimate goal of a man is to attain complete happiness of the soul by total annihilation of sufferings and this ideal cannot be possible without devotion to Veetrag. After attaining this 'Veetragata', (non-attachment) the entire torments caused by agitations are absorbed in the ocean of spiritual Beatitude. Veetragata is therefore such a wonderful device with which all pains could be transformed into joys.

On the tender head of Gajsukumar inflammable burning charcoals were placed. Burning Charcoals are the cause of pains. If one burning coal touches your body even for half a second how much pain would you feel ? How much agitation will be produced ? But over the head of Gajsukumar, an embankment of wet clay like a kiln was built and therein were filled the flamy burning embers of Mimosa catechu. By mere conception, our bodily hairs being to rise and our heart begins to palpitate. But what was the mental condition of Gajsukumar at that time ? Did he feel pain ? He was a true devotee of 'Veetrag'. He was a meditator of 'Veetrag' and in the 'Veetragata' his mind was completely engrossed. Accordingly such burning catechus, rather than becoming the cause of sorrow, became the cause of eternal happiness for him.

Purchase, if such a situation arise before you, what would you think ? Whatever you may think, but Gajsukumar the highest devotee of 'Veetragata' thought that Somil was his friend, helper and the benefactor. He is doing him no such harm and is otherwise assisting him in the redemption of his heavy debt of Karmas (actions).

Such sentiments arose in the mind of Gajsukumar because he was a true devotee of 'Veetragata'. Therefore even the most terrible and dreadful pain became supreme happiness for him and he atonce

attained complete omniscience and omniscience. Had there been a slight conjecture in any corner of his mind that Somil was his enemy and was burning him, was he a humanbeing or an untouchable who was burning his head every inch with dazzling and boiling sensation ? Even an untouchable could not commit such a heinous act. If such kind of thinking might have cropped up perhaps after having endured that great ordeal what result he might have achieved ? Certainly he could not have achieved the salvation.

But the devotee of Veetragata (freedom from attachment) becomes disinterested even towards his body.

Scripture says :

अवि अप्पणो वि देहम्मिनायरंतिममाइयं ।

The devotee of Veetrag does not entertain a feeling of 'Myself' even in his body. In such a condition he feels the burning of his body as if some one's hut is ablaze and he is on looking at that burning as a witness from a distance. On attaining such transcendental par non-bodied state even the consumption of his body does not afflict his soul.

Being engrossed in such 'Veetrag' Sentiments, Gajsukumar's heart instead of being diffused with anguish was saturated with mercy as to why Somil's soul is accumulating 'Karmas'. O God ! he may be blessed with rectitude.

The idea is : such a sort of supreme condition can emerge only when Veetragata be our object, and towards the fulfilment of that ideal, only 'Veetrag' God be made our Revered (The object of worship).

For such a sort of devotion, we require a pioneer who only can be the displayer of such path, who is far advanced in the way of Veetragata, and is an ascetic (free from all worldly bonds and internal passions). Such a pioneer will never lead us astray.

There are two aspects of the Prayer :

- (1) Material or worldly.
- (2) Spiritual or supernatural prayer.

One having determined the Veetrag as the Centre of his prayer and being introspective (internally conscious), will never pray for material gains. If by chance a stray man having lost sight of his direction (aim) takes recourse to material prayers, yet being soon reminded of 'Veetragata', will return to his right path. This is also a big significance of Veetragata.

Now it has to be considered why out of the above two prayers spiritual prayer only is reckoned as beneficial and not the material one.

The meaning of material prayer is to seek resources for wordly happiness and to pray for enjoyments and satieties. But the conjunction of material things, is not in fact a means of real happiness, it is only a cause of afflictions.

संयोगमूला जीवेन प्राप्ता दुःख परम्परा ।

A soul engrossed in the worldly objects begets the chain of adversities. The incessant stream of pains flowing from Eternity oozes out of connections with foreign (alien) matter. As such a prayer for colligation with alien matter is in a way an invitation to adversities. Therefore an aspirant of spiritual perfection does not reckon the prayer of material resources as beneficial. The meaning of spiritual prayer is to develop spiritual characteristics for which purpose shelter is sought in the feet of Arhants (Perfect Mundane souls), of Siddhas (the perfect liberated souls), or self surrender is made in the feet of Ascetic preceptors, expose before them our weaknesses and evince a desire to be free from self-vices. This is also a sort of contemplation forming an aspect of Prayer.

To sum up, an aspirant should first of all rightly determine the Entity to be prayed and should always keep before him the said ideal for the fulfilment of which he has chosen him as his revered and then pray to him.

One who conducts prayer with this discretion shall swim ashore this world and will find a wonderful solace in this very life.

CHAPTER 2

CLASSIFICATION OF PRAYERS

Whose prayer should be done, something was said on this subject yesterday. Now it has to be seen what should be the aspect of prayer so that the life of a devotee could be elevated, purity generated and incessant perpetual stream of peace and tranquillity could begin to flow in the soul.

We have not to consider here the prayers done to Amorous Gods or to the elders in worldly dealings, but only of the prayer of the Supreme Veetrag God of Gods which was named yesterday as spiritual prayer.

In our literature, various forms of prayers are perceptible. If classified they can be divided into three heads :—

- (1) Eulogistic prayer.
- (2) Emotional prayer.
- (3) Entreating prayer.

In Eulogistic prayer, virtues of the Deity are eulogised. Towards those virtues, the worshipper pours forth his hearty affection and side by side with the peculiarities of the Deity tries to establish his identity. In this eulogistic prayer when emotions germinate deep, the worshipper, loses his individuality in the enormous nature of his Deity. During the course of experiencing this identicalness, he realises the exact truth of the maxim "That I am" and begins to experience in himself the supreme spiritualism.

This eulogistic form of prayer has, therefore, been recognised as the best of all the prayers, because by this prayer only, the curtain between the worshipper and the worshipped is eliminated. In it no lust whatsoever is spelled out.

Eulogistic prayer is also of two kinds—Eulogy for the external divine grandeur and eulogy for the internal magnificent attainments. In Arihanth Gods, two kinds of specialities are available (1) external specialities, resulting from the fruition of superior and unusual meritorious actions, and (2) the spiritual peculiarities of the soul produced by the annihilation of enshrouding Karmas. Out of these the emergency of specialities from the fruition of virtues are external magnificences while the specialities arising as a result of destruction of the

enshrouding Karmas are the elegances of soul known as internal grandeur. Therefore due to the diversity of praiseworthy virtues, the eulogistic prayer is divided in the above two branches.

External grandeur generated by meritorious deeds is also of two kinds; Bodily grandeur and the eight great 'Paraphernalia' separate from the bodily grandeur. In the eulogy of external grandeur both types of magnificences are praised. Hence this eulogy constitutes two forms and abundant examples of these both are available in the eulogistic literature.

Acharya Mantung, while eulogising bodily grandeur has finely narrated :

यैः शान्तरागरुचिभिः परमाणुभिस्तवं,
निर्मापितस्त्रिभुवनैकललाम भूत ।
तावन्त एव खलु तेऽप्यणवः पृथिव्याम्,
यत्ते समानमपरं न हि रूपमस्ति ॥

O unique Embellishment of the three worlds ! those quiet and splendid atoms with which your body has been built. were in fact limited to that extent only, as there is no other Beauty like you on this Earth.

How much attractive and uncommon is this syllogism of the Preceptor (Acharya). This is an instance of the Bodily grandeur.

While eulogising the external grandeur separate from the body and arising out of the fruition of meritorious deeds, it is observed in Kalyan Mandir Stotra (an Encomium of Parshwa Nath).

स्वामिन् । सुदूरमवनम्य समुत्पतन्तो ।
मन्ये वदन्ति शुचयः सुरचामरौघाः ॥
येऽस्मै नति विदधते मुनिपुगंवाय ।
ते नूनमूदुर्ध्वगतयः खलु शुद्धभावाः ॥

While the Lord Almighty (Tirthankar) is seated on the crystalline celestial Throne in the religious concourse, Flappers (made of the shorn hairs of the tail of the wild Ox Box granniens) whisked by the Gods over Him, once bow down to the Almighty from a distance and then rise up. It seems as if these Milky flappers proclaim to the world that the pure hearted souls who make obeisance to this Almighty will surely ascend Heavens (Salvation).

Kindly peruse the Hindi example of one kind of such eulogy :

तरु अशोक जाको अवलोकंत, शोक समूहनसंत ।
सुरकृत वाण वरण के नभ से, अचित्त मुमन वरसंत ।
मनाऊ मैं तो श्री अरिहंत महंत ।

Oh Lord : When you are seated under the shade of that Ashok tree (*Jonesia asoka*), it also gains supernatural grandeur. The weeping person sheltering below it becomes a smiling man. Oh Lord ! where ever you step your paces, five coloured lifeless flowers begin to rain. Gods beat kettle-drums in the sky as if they proclaim the victory of the pious universal sovereign. Such sort of prayer falls within this category.

Under the Eulogy of Internal grandeur the unparalleled strength of the Almighty, his all knowledge and all perception (born out of the total annihilation of the respective enshrouding Karmas) and his un interrupted bliss etc. are praised. For instance, O Lord ! May victory bless you. You remain firm like Sumeru (Mountain) even in the dreadful storms of torments and tribulations. Not to say of human beings, even the Gods of the whole Universe can not make you flinch (from your undaunted resolve). This is a minor instance of the Eulogy of internal majesticism.

वासीचंदणकप्पे य, समारो लेट्ठु कंचरो ।

(Who is equanimous alike whether one may scratch him with an Adze or besmear him by sandal-paste. To him are alike whether it be a lump of clod or a piece of gold).

Here the equanimous nature of God has been narrated. His equanimity always remains unbroken whether one may scratch his body by an Adze or besmar it with sandal plaste. Whether one may worship him, bow to him, laudate him or censure him, he always remains immersed in the ocean of equanimity. O Lord ! how incomparable is thy tranquillity, how excellent is thy pacification. Fathomless is thy gravity (Profoundity).

The Gandhars have exhibited this type of applause in the citation of 'Loggas'. It is narrated :—

लोगस्स उज्जोयगरे, धम्मत्तिथयरे जिरो ।

अरिहते कित्तइस्सं चउवीसं पि केवली ॥

I shall sing the praise of all the 24 omniscint Arihants (Perfect Mundane souls), who are the radiators of the spiritual light of knowledge in the Universe, are the founders of the Religious path of salvation, are the conquerors of all attachments, hatred, anger, pride and delusion etc., are the subduers of all Karmas and acquirers of perfect knowledge. After this the name of each founder of spiritual path has been individually enunciated and he has been eulogised.

The recitation commences from Rishab, Ajit Nath and ends with obeisance to Parash and Vardhman.

This is an eulogistic form of Prayer. In it primarily emphasis is laid on praise and not on emotions, but secondarily, there is also a tinge of pious solicitation in it. What is this Entreaty ?

चंदेसु निम्मलयरा, आइच्चैसु ग्रहियं पयासयरा ।
सागरवर गंभीरा, सिद्धा सिद्धि मम दिसंतु ॥

O Ye Thirthankars (Founders of the Path of Religion) You are purer than Moon. Moon some times transmits light other times not. A stigma of blemish exists in it. It is liable to be enshrouded in the clouds, but in you none of these flaws persist. Your sentient Brilliance is eternal. You are in all forms blemish-free and have split as under all the enshrouds of Karmas.

O Lord you are more brilliant than thousands of Suns. Thousands of Suns even combined together cannot disperse the internal darkness of misconception (Delusion) of a man. But your knowledge dispells that darkness. O Lord ! You are deeper than Ocean, i. e. You are more serene and profound than the sea itself.

This is the form of Eulogy. What effect it would produce in the mind of the devotee ? An ardent desire shall kindle forth in his heart that he may also attain a life of Peace, that supernatural light may also dawn in his soul, that his life also may become so profound that even the greatest confusion (dissipation) cannot agitate him.

This is the type of Praise of the Internal grandeur of Almighty.

The second type of Prayer is emotion dominated. It also contains some ingredients of eulogy but its main accent lies on the manifestation of Internal emotions.

In this Prayer the aspirant takes a pious resolve to make his mind strong. Here is an example :—

सच्चा भगत बन जाऊं, भगवन् तुम्हारा अव मैं ।
क्रोध निकट नहीं आने देऊं, शस्त्र अचूक क्षमा का लेऊं ।
दूर ही मार भगाऊं, भगवन् तुम्हारा अव मैं ॥सच्चा०।१।

O Lord : I may become your true devotee. I shall not allow rage to overtake me. I don upon the armour of forberance. I shall scare away the internal foes from a distance.

This is an Emotion-dominant prayer. In it the devotee has manifested his emotions before the feet of the God of Gods and has prayed for strengthening his mental power and blossoming his life.

The mental condition of human being is not always constant. In it sometimes conscious awakening throbs while at other moments slumberous stupor permeates. In order to obviate that languishness, the aspirant through the medium of Emotional prayer tries to infuse into himself the spiritual awakening and pulsations. For which purpose he pitches his emotions higher.

While seated in 'Paushadshala' (House of religious performance) Subahukumar began conducting the prayer :

“धण्णा रां ते गामागर जाव सण्णिवेसा, जत्थ रां समणे
भगवं महावीरे विहरइ, धण्णा रां ते राईसर० जेरां
समणस्स भगवओ महावीरस्स अंतिए मुंडा जाव पव्वयंति,
धण्णा रां ते राईसर ० जे णं समणस्स ३ अंतिए पंचागु
व्वइयं जाव गिहिधम्मं पडिवज्जंति, धण्णा णं राईसर०
जे रा समणस्स ३ अंतिए धम्मं सुणेंति ।”

Blessed are those villages, mines, cities, commercial centres, towns and ports where Bhagwan strolls about. Subahu Kumar then, again thinks that blessed are those fortunate persons who after renouncing every thing, accept the shelter of the feet of Bhagwan Mahaveer and become ascetics. Then he again meditates that blessed are those who though cannot become Ascetics yet adopt the vows of a layman.

Finally he conceives :

‘जइ णं समणे भगवं महावीरे पुव्वागुपुव्वि जाव दूइज्जमाणे
शहमागच्छेज्जा जाव विहरेज्जा, तत्तेणं अहं समणस्य अंतिए
मुडे भवित्ता जाव पव्वएज्जा ।’

If Lord Mahaveer during his tours also visits this place, I will also renounce this world before him (become a recluse) and make my life blessed. Such reflection is also an Emotion Dominant Eulogy In 'Samayik' and 'Poshad' there should be such awakening. Even if the monks or nuns may not be before us yet the pattern of their daily routine should fleet before us. This practice establishes the model of religious meditation. It is said :—

Subahu Kumar's emotional prayer gathered such a momentum that his voice reached far off. His voice i.e. his will power yielded results. The God of Gods viz. Lord Mahavir, for whom he had contemplated, arrived there touring village to village. Thus an Emotion Dominant Prayer also embosoms a big potentiality. It has been said :

जा पर जाको सत्य सनेह,
सो ताहि मिले न कछु सन्देह

One who embosome true faith in whatsoever secures that thing undoubtedly. But the condition is that there should be true faith and forceful heart attraction. This type of prayer is entreating Prayer. In this laudation and emotion may also exist but the main chord is of Imploringness. Some excellent models of this type are before us :—

साता कीजो जी श्रीशान्तिनाथ प्रभु ।
शिवसुख दीजो जी ।

O Lord ! Shantinath ! May peace reign. May you bestow us Bliss.

In this prayer at the very outset the demand has been made. It has been further said :—

ताव तेजरा दुःख दलिहूर सब मिट जावे जी ।

Fever, triple fever, miseries and all penuries may vanish.

In this prayer there is neither primacy of Eulogy nor of Emotions, but imploringness is the vibrant note.

The imploring type of prayer can also be sub-divided into two parts.

One type of prayer entails conferments of spiritual grandeur possessed by the Reverend to the Devotee, other type is replete with solicitations of material prosperities. Some brothers usually repeat :—

शान्तिनाथ जी साता करो ।
दुख-दारिद्र्य दूर करो ।
सुख-सम्पत्ति भण्डार भरौ ।

O Lord : Shanti Nath give me peace
alleviate my sorrows, poverty and
fill up my store with happiness and wealth.

Most of the people are seen conducting such sort of prayer. But it is necessary to ponder a bit. If brooded deeply and carefully it may be realised which prayer has what status ? Out of the aforesaid prayers, which one is of the best kind, which one of the medium class and which one of the lowest category ? In this prayer materialism has been solicited.

Here is an illustration of the Prayer for spiritual solicitation :—

(क) आरुग्ग बोहिलाभं समाहिवरमुमं दिन्तु ।
(ख) सिद्धा सिद्धि मम दिसंतु ।

O Ye Lord Bless me with sound health,
right cognition and spiritual peace.

O Ye Sidhas (Liberated souls) show me the
Abode of salvation.

In this prayer despite full solicitations, only the spiritual virtues have been entreated. What a vast difference lies in this prayer and that of the above prayer of removal of miseries, penuries and filling up the stores. This can be easily distinguished.

Thus out of the three basic prayers, the Eulogy type of prayer is the best and even supermost is that in which spiritual grandeur is hymned up. An Acharya quotes :—

उत्तमा स्वात्मचिन्ता स्यान्मोह चिन्ता च मध्यमा ।
अधमा कामचिन्ता च, पर चिन्ताऽधमाधमा ॥

Introspective meditation is best. Abstraction in things of Attachment mediocre. Harboring of sexual pleasures abominable and speculation of Non-soul matters wretched.

By the praise of the spiritual and internal grandeur of the worshipped, discretion springs forth in the heart of the worshipper. He becomes acquainted with the potential virtues of self as there is identicalness in the genuine nature of the reverend and the Reverent. When the devotee realises the true nature of soul, he also realises the insipidity and triviality of the worldly things and hence he does become allured to them.

Then comes the number of that prayer where the devotee being attracted by the external magnificences of the deity prays him. But by this sort of prayer, a correct picture of the prayer of the non-attached cannot emerge before us. Such prayers abound in the non-jain traditions and on their imitation, such prayers have infiltrated in Jain systems.

The poets of the vedic religion have danced child Krishna in the court-yard so the Jain poets have also danced Rishabdeo in the court-yard.

“ऋषभ कन्हैया लाला, आंगन में रुनभुन खेले”

“Sweet child Rishaba dances pleasantly
in the court yard”.

But this type of prayer is of very poor quality. By such prayer we do not derive any inspiration to soar up high in the spiritual firmament or accomplish a successful enterprise. By it only the sentiments of affection and fondness are likely to be roused.

After citing an illustration as to which kind of prayer can serve as most beneficial to us, I wish to close this topic today. The poet

Shri Vinay Chand while eulogising the 13th Thirthankaras in his set of '24th couplets' has said :—

विमल जिनेश्वर सेविए,
 थारी बुध निर्मल हो जाय रे ।
 जीवा ! विषयविकार विसार ने,
 तू तो मोहनी कर्म खपाय रे ।
 जीवा ! विमल जिनेश्वर सेविए ।

O thee soul, worship Lord Vimal
 By this thy intellect will get purified.
 O soul by purging off sense pleasures
 and all defections thou shalt annihilate
 all the infatuating Karmas. O Ye soul
 worship Lord Vimal.

Vinay Chandji demonstrates to us which type shall be our worship, prayer or salutation.

“विषय विकार विसारने”

Purging of sensual pleasures and all defects. In fact if Thou hast really to pray Veetrag (non-attached), if thou hast to eulogise the God of Gods, if thou hast to approach him; O Soul ! Thou can only reach him by removing all sensual pleasures and defections, on relinquishment of these sensual pleasures and defections thy life will juxtapose that of the Reverend and thou shalt obtain true and eternal peace. Then alone thou shalt secure the real bliss. Thus after renouncing the worldly pleasures and blemishes, those devotees who undertake such eulogistic cum-emotional types of Prayer, can attain purification in their lives'. Even if entraty type of Prayer be adopted, therein no material and worldly things should be solicited but only the spiritual grandeur be contemplated, viz. O Sumati Nath Lord ! Bestow on me 'right under-standing'.

Just as it is not considered wise to solicit cowries (conch shells) from a king, so also there is no prudence in soliciting worldly things; sons grandsons etc, from the God of Gods. On attaining the spiritual peace, these things pale into insignificance. They automatically follow without any efforts. Thus after realising the secret of prayers, one who prays for spiritual accomplishment shall make his life happy in this world as well as in the next world.

CHAPTER 3

COMPARATIVE VALUE

Whom to Pray ? How many types of Prayers are there ? It has already been discussed. It is now to be seen what type of Prayer conduces to the Peace of soul.

Normally it is advisable to rise above worldly considerations born of worldly prayers and to concentrate our attention more on supernatural prayers. The three classifications of supernatural prayers, eulogistic, emotional and entreaty dominant have been laid before you. Out of these, the foremost over which the attention of the devotee is concentrated is eulogistic form of prayer. Through this eulogistic form of prayer, the devotee ultimately enters into the realm of emotional prayer.

By doing eulogistic form of prayer, the devotee inculcates faith towards the Reverend. So long as reverence is not created in favour of any one, the emotions do not sprout forth and without the germination of emotions, their development cannot be contemplated.

It has already been mentioned that in the background of the devotion to the supreme being or Prayers, the Development of Internal spiritualism, upliftment of soul should be the guiding aim and not the attainment of material resources. The main object of Devotion to the Almighty is self purification, but with it is also accompanied a portion of benign concentration; due to which an accomplisher also accumulates meritorious Karmas, (virtues) and by virtues of these meritorious Karmas, he automatically accumulates for him the worldly resources. A farmer in order to obtain food grains cultivates his lands but with them he also gets chaff. An agriculturist undertaking the agriculture for the purpose of chaff is not reckoned to be a wise man. Likewise the devotion to the Almighty or Prayer should be taken recourse to, only for the purpose of spiritual development. By deviating from this main and magnificent ideal and worshipping Gods only for material gains is not a piece of wisdom. Material resources like Good physique, power of wealth, family, honour, dignity etc. are its (prayer's) secondary products; but by making the material objects as his prime goal of devotion, the Devotee deprives himself of its magnificent benefits. Hence, in the spiritual prayers, attention should be concentrated only to the genuine amelioration of soul. The preceptors have observed that if the Base is developed, the accomplisher would easily expand

the domain of flowers and fruits. Hence the development of the base i.e. (internal virtues) is the foremost.

After keeping in view the main ideal of internal evolution it has been ordained that the Reverend (Entity to be prayed) should be either the Arhant (Mundane perfect soul) the Sidhas (liberated souls) or the High souled Ascetic having far advanced on the path of accomplishment.

When an Eulogistic prayer of Arhant is adopted, His specialities, magnificences would appear before the worshipper and attraction would rise forth in his conscience towards those virtues, they will appear to him worthy to be achieved and an inspiration would dawn to manifest those specialities in his life, consequently an innate desire and inclination to become just like Arhant would emerge.

When you eulogise the splendour of some wealthy person in the world or when you listen to the same, you are also actuated by an urge that you too should become rich like that wealthy man. Your status should be also equal to him your business may also flourish like that of his. You might be also hailed likewise tomorrow. If the world might not have praised that wealthy man, or if you might not have heard such appalause, could your mind have been so much attracted ? No. Because, we hear such appreciation, an attraction is produced towards that side.

In the Universe there is abundance of people of Extrinsic look as compared to those of intrinsic vision. The people with extrinsic vision prefer more valuable the material grandeurs to the spiritual magnificences. They are only attracted to the worldly pursuits. This is the reason why the wealthy persons receive more respect and honour than the learned and virtuous ones and only the wealthy ones are praised. They (wealthy ones) are recognised as the leaders of the society and the reins of caste and society rest in their hands. Though the grandeur of the learned and virtuous persons is more valuable than wealth and their status of life is also generally higher, yet they are less applauded and hence less attraction is diverted to them. If like the praise of the rich, the learned and virtuous ones could be equally applauded and continued to be heard, towards whom your mind will be attracted ? Undoubtedly in your heart attraction will rise forth towards the learned and virtuous ones.

Therefore in the Eulogistic type of Prayer, first of all reverence emerges in the heart of the Devotee, then in his conscience breeds forth an ardent desire "O Lord the infinite knowledge, infinite

perception, infinite power and unbounded Bliss abounding in you may also manifest in my soul."

Then the worshipper meditates "O Lord the greatest happiness that exists in the world, and the highest position that lites there, are all centralized in Thyself. Thou hast attained the final and supreme goal of life. Unbounded, infinite, imperishable, uninterrupted cool fountain of Bliss is always flowing in Thy soul. In its existence, no other thing of the world is essential nor worth aspiring "

When such kind of sentiments rise in the conscience of the devotee, he gets deliverance from the dreadful worldly flames, becomes indifferent to the worldly satieties, is disinclined to attain those resources. He, then becomes engaged in the accomplishment of Non-attachment. (Veetragata).

Thus a Devotee becomes engaged in the devotion of Non-attachment (Veetragata) only then, when he fully understands the magnificence of Non-attachment and determines it as his sole ideal. This is the very reason that in the Eulogistic form of prayer, the internal greatness of the life of the Veetrag Deo is being emphasized in order to cherish attraction to his nature and direct concentration on such nature of Non-attachment. This is the secret of Eulogy dominant prayer.

It has been said earlier that eulogistic dominant prayer has also two categories of which the first kind is of the eulogy of the external grandeur. The eulogy of the external grandeur is taken up to attract the mental condition of the general populace. The Prayer of the external grandeur is not meant for the learned devotees of the Veetragata, but is meant for those ordinary lay-men who are attracted and deceived by listening to the external grandeur of worldly attached Gods and Goddesses. After listening to the descriptions of the marvellous and exaggerated splendours of those Gods and Goddesses, they think : "That particular God is extremely powerful, is miraculous, his grandeur is limitless". With a view to divert the condition of minds of such extrinsic visioned persons towards 'Veetrag God' it is said, why they are singing the songs of the grandeur of worldly attached Gods. One who is God of Gods and even the Emperor of Gods like Indra also feels blessed by bowing in their feet, look at their unparalleled grandeur. Sixty four Indras delight in serving them. Three celestial umbrellas brighter than the moon adorn over their heads. Lord Indra rotates whisks over them, all the directions echo the intensity of the sound to proclaim their conquest from the world and wherever Lord Almighty moves, there the Ashoka tree shades him.

The marvellous splendour of the halo of His face intensely inspires the mind of the spectators. Gods consider their lives blessed by showering fragrant flowers of five hues. Inspired with reverence the Gods organise divine Religious concourses 'Samavasaran' whose ramparts consist of jems, gold and silver. A glance at the pillar of Dignity located therein and touching the firmaments melts the pride of the arrogant adversaries.

Thus by listening to and reading such external grandeur, the devotee understands that there is no dearth of external grandeur in our Almighty, and due to this understanding, his mind does not vacillate. He is convinced that the majesticism for which he respects other Gods that splendour rolls in the feet of 'Arihant Almighty'. Those Deities whom he considered his revered, are also His (Arihants) worshippers, slaves and the bondsmen. Not only that the magnanimity of Arhant God lies in the fact that He does not even touch that extra-ordinary paraphernalia. The aptitude for its enjoyment does not exist in him. Despite Golden celestial umbrellas, whisk and throne etc. the Almighty has no attraction towards them. The Banner of the king of Gods (Indra) is moving ahead, Gods are saluting them but the Almighty pays no attention towards them. Despite all this unusual majesticism it is nothing for Him (Arihant). Neither He uses it nor does He relish its taste; neither He feels elated due to it nor does He experience any joy in attaining the same. As if all that is extremely trivial for Him or does not at all exist ! Where could such 'Veetragata' (Non-attachment) and indifference be found elsewhere ?

Being mis-guided by other doctrines or actuated by passions, the ignorant persons and uncivilized beings abuse, beat and torment Him, yet in the mind of the Almighty there is not the slightest effect. Even on such adversaries, the Almighty showers compassion. After all what is that kind of glory possessed by him that even in that supernatural exterior state of excellence, He does not feel slightly enchanted and views alike the friends and foes with an equanimous eye? Undoubtedly that internal excellence must be surpassing that exterior grandeur. But no such glory is perceptible out-side, therefore, it can only be the internal spiritualism. The internal glory is so great that in its comparison the external divine grandeur pales into insignificance.

When in the mind of the devotee, such sort of Reasoning takes place, his thought goes towards the internal grandeur of 'Arihant Almighty'. He is attracted towards His supreme 'Veetragata' (non-attachment) and the eternal quadruple soul-perfections of all knowledge, all perception etc. Thus the devotee by inculcating implicit

faith towards 'Veetrage', feels actuated to meditate over His internal majesticness and at that moment the emotions that emerge out of his heart as a result thereof take the shape of eulogy of the internal grandeur.

This is the mental process of traversing into the internal eulogy of the grandeur through the eulogy of external grandeur.

It is the fundamental principle of Jain Philosophy that every soul is by nature potentially Divine Whether it be the 'Siddha Almighty' or an ordinary mundane being wandering in the world. Both of them possess like attributes and property. The difference lies only in the proportion of evolution. When the devotee after understanding this similarity of the internal potentiality of the soul, conducts the prayer of internal excellences of the Almighty, suddenly develops this emotion in his mind that in his soul also like grandeur may develop with which the Lord has attained the supreme spiritual status of final Beatitude.

Thus when the aspect of the emotion dominant life comes besides, the devotee stands at the level of emotional dominant prayer, and on coming to the emotional dominant prayer from the eulogistic form of prayer, the calibre of emotions becomes strong and intensely deep, the trend of his life turns away from sorrows and leans towards happiness and then gains steadiness in it.

The root of all sufferings is ignorance. So long as ignorance dominates sufferings cannot be eliminated. Therefore with a view to eliminate those sufferings it is essential to remove the ignorance and this annihilation of ignorance is only possible by knowledge. Hence learned Vinaya Chandra has said :

आर्त्त रौद्र परिणामथी, उपजे चिन्ता अनेक ।
ते दुःख कापो मानसिक, आपो अचल विवेक ॥
जय २ जिन त्रिभुवनधरणी ।

This is the prayer of Sheetalnath Almighty. In this prayer the poet says : "Oh Lord : eliminate my mental pains caused by afflicted and wicked thinkings". It may be a thing of entreaty, yet there is some peculiarity in it. How are the sufferings to be destroyed ? By glancing with a compassionate eye, could those sufferings be eliminated or by practising some marvel the same could be destroyed ? No. He says :

आपो अचल विवेक ।

Bestow on me steadfast discretion.

"There is a lamp inside me which is glittering but is going to be extinguished, that may be kindled, the lamp of wisdom be ignited. The Lamp of wisdom on being incandesced the mental darkness of the mind would be eliminated. The lustre of spiritual light will be brightened and then the sufferings would automatically vanish. On the emergence of brightness of knowledge the entire current of thoughts will change and what I consider pain to-day, will be reckoned happiness."

In reality worldly glee and griefs are mental speculations, are mere sensations of the mind. A man is feeling unhappy because his neighbour is a millionaire. He has a Car when the other has not even a tonga. With such conception he is sobbing inwardly and internally.

A lady is sad simply by thinking that her neighbour has five sons—one excels the other, are educated and when they talk, play and amuse, her eyes and life feel blessed with the sight. But the lady has not a single son.

Thus by seeing others placed in better position than ourselves, people feel sad on account of envy. This is mental affliction. To remove this, the light of wisdom is necessitated. One who attains the lustre of wisdom, can without difficulty, feel content on seeing persons more inferior to himself or would not link his pleasures and pains with the unions or separations of remote objects. If she is a woman, she will think I have no son but atleast there is the husband. My particular neighbour is unfortunate even deprived of the husband. While I live in a three storeyed house, the other has not even a hut.

Would the restlessness or the sobs of such a lady thinking in like terms end or not ?

Oh brother ! by seeing a person owing a Car, you are igniting the conflagration of envy in your mind and fidgetting with its heat, but why do you not cast a glance to those thousands who are completely destitute, pass their nights by sleeping on the footpaths and utilise their hands as pillows. After wandering from door to door for the whole day they are unable to secure even coarse and dry morsels of bread adequate enough to quench the flame of stomach.

Then what is the root of this suffering ? Ignorance. If ignorance vanishes and lamp of light ignited all troubles would fly away. On the contrary, so long as ignorance lingers, elimination of sufferings is impossible. This is why the Devotee prays to the Almighty.

आपो अचल विवेक ।

O Lord ! bestow on me unflinching discretion. O Lord ! I do not want any other things, neither have I any urge for worldly majesticism.

हाथी न माँगूँ घोड़ा न माँगूँ, नहिं माँगूँ कछु राज ।
 धन दौलत परिवार न माँगूँ, नहिं माँगूँ सरगतो राज ।
 प्रभुजी । सुं कहिय न माँगूँ राज ।
 मोरी राखी लीजी प्रभु लाज ।
 जिनजी सूं कहिय न माँगूँ राज ॥

Here it has been pointed out not to entreat any thing. But appreciate the ingenuity of the worshipper that on the one hand he has advocated not to entreat anything while on the other hand he has solicited some thing. He says I do not solicit an elephant, nor do I demand a horse, much less any kingdom. I do not require wealth nor do I entreat for family. Not only that I do not even entreat any empire of the heaven. Then what do I beg ? Call it self-realisation, or call it 'Shivpur' (i. e. city of Bliss) or call it salvation. I only want the kingdom of 'Shivpur'. O Lord ! I am entitled to the domain of 'Shivpur' but I have been deprived of my right. That is my house, But despite my ownership over the said house, I am unable to enter it. Hostile 'Karmas' are impeding my way. Therefore O Lord I beg of you only to restore me my house. I do not beg of any alien thing, but solicit my own thing.

If any tenant occupies your house and you go to the court and claim that house to be yours and allege that he has forcibly occupied the same, my house should be restored to me. Then your demand cannot be held unreasonable in the opinion of the Court. In the same way in the tribunal of the Almighty it is the demand of the worshipper that he should be entrusted with the ownership of his house, i. e. over his soul, instead of being occupied by the 'Karma' tenants.

When the attention is focused towards the purification of soul, viz. 'salvation', the cause of all sufferings is eliminated. By understanding this truth, the devotee says 'Oh Lord ! I may not have to withdraw from the struggle which I have launched against my 'Karmas' (sins). My honour should prevail'.

If he had been a worldly attached being, he would have said, "Oh Lord, I have filed a case before the High Court. My honour should any how be vindicated thereat and I may win the case". Many worshippers might be found conducting this sort of prayer but it is not the right aspect of the prayer.

The devotee having attained unflinching discretion does not pray to the Almighty for the success of litigation. He repeats the same thing and Prays "O Lord of the humble the worldly people are not my enemies but my own Karmas are my enemies, against whom I have launched the struggle and crave your backing to vanquish them. In case I have your backing I shall not take much time to knock down these hostile Karmas. Just as you have done, so I shall also do like-wise."

Thus this aim has been implied in traversing from the Eulogy dominant Prayers to the Sentiment dominant ones. Due to the effect of this Emotional Dominant prayer Nandan Manihar, who was in the Embodiment of a Frog and who had in his previous life learnt about Lord Mahavir, having heard that Lord Mahavir was staying in the City Garden of Rajgrihi, comes out of the well.

On hearing the glory of Bhagwan and on being actuated by the past impression of emotional dominant prayer, he got himself ready to go for paying homage to Bhagwan. On the other hand, the King was also going with his army of elephants and horses. The frog paced some distance by his own gait but he was crushed by the hoof of the horse. He could not proceed further and was wounded. In that condition, he moves astride his body on one side and knowing that the death was close at hand, he begins to conduct the emotional dominant prayer :

‘नमोत्थुगं अरिहंतागं, भगवंतागं जाव संपत्तागं ।’

He further says :—

‘नमोत्थुगं समणस्स भगवओ महावीरस्स
जाव संपाविउकामस्स ।’

Bow to thee O Venerable Almighty
the Liberated souls,

Bow to thee O Shraman (Ascetic) of Lord
Mahavir aspiring for salvation.

Thus he first pays homage to those Almightyies (the liberated souls) and then to the Arhants (Perfect mundane souls).

Later on he further says "O Lord I being seated there, you are perceiving me lying here. I am bodily far away from you, yet my mind is engaged in your feet." What does that frog further contemplate ? "O Bhagwan I you have not reckoned your enemy with stern eyes even though he nailed your ears. Then why should I reckon this horse as my enemy who has accidentally injured me with its hoof and

has rendered me to this death nearing stage. I have neither any aversive feeling against the horse nor against its rider. My real enemies are my own 'Karmas'. O Lord ! it is my wish at this last moment that I may continue remembering and meditating you in my conscience. O Lord ! Bless me with that spiritual strength. I forsake all the 18 sins in presence of your testimony :—

‘सर्वं पाणाइवायं पच्चक्खामि
जाव मिच्छादंसण सत्तं पच्चक्खामि ।’

In addition, I am certainly the pure ever-existent conscience Beatitude filled. I am quite separate from all non-soul objects, viz. body etc.. With this resolve I forsake all the four kinds of eatables-food, drinks, savouries and desserts O Lord of Lords, I now seek your own shelter. O Lord may you accept my heart-felt feelings.”

That frog after immersing for some moments in the pure and cool stream of the nector of emotional dominant prayer approaches the fag end of its life and breaths away and is reborn in heaven as God.

Such is the significant value of going into the emotional dominant prayer from the eulogistic dominant one.

Thus by understanding well the secret of prayer and its consecutiveness as also the comparative values, one should enter into the emotional dominant prayer from the eulogistic type and should awaken the hidden potentiality of life and the dormant powers of the soul. By undergoing such process that indescribable happiness would be attained after the attainment of which no further solicitation would be necessiated.

In worldly dealings when one goes as an applicant before some one, the petitioned gives some such ordinary thing to the petitioner so that he may not reach to his level. If the applicant goes to the business man and if he is pleased, he procures some income to the petitioner and satisfies him. He does not elevate him equal to his status. But the speciality of 'Veetrag prayer' is that the worshipper becomes equal to the deity. Such a generosity is perceptible only in 'Veetrag'. If you are the owner of five lakhs and some one comes with some request to you, you may give him 25-50 or at the most 1000 or 2000 rupees. You will never give away your entire wealth. You will not make him equal to you.

If the petitioner goes before some officer, the latter does not also confer his equal status. He may oblige by providing some small or big job. But the attitude of 'Veetrag Almighty' is peculiar. He does

not conceive of any petty or smaller status than himself. He makes equally a Veetrag God to all those who seek shelter in his lotus like feet. Nothing short is permitted to be kept for him. This is why the 'Veetrag Almighty' is worth solicitation.

With the prayer of Veetrag, the soul acquires a momentum. Of that worshipper who conducts the prayer after understanding the secrets of prayer for the peace of soul, all mental agonies and perturbations are eliminated, restlessness and confusion of mind vanish. He becomes entitled to the supreme status. If you will, therefore, conduct the prayer properly, you will share the happiness here as well as in the other world.



CHAPTER 4

WHAT KIND OF PRAYER TO BE ADOPTED

In connection with the prayer, certain points have been placed before you. What sort of prayer there should be and who should be worshipped, i. e. what sort of Reverend should be, has, also been pointed out. Some light has also been thrown as to how many kinds of prayers there are and how much and what sort of mutual relations exist between them.

Through the eulogistic dominant prayer and entreating prayers, the devotee traverses into the emotion dominant prayer. But there lies some interval in reaching both of them.

In the conscience of common men, there exists natural respect and veneration for the Almighty like that of a Reverend and Reverent. Therefore, by conceiving themselves weak, less knowing and insignificant and reckoning the Almighty great, perfect, omniscient and self accomplished, they stretch their wallet of conscience beside him. While doing this, if the consciousness of the worshipper is awakened, he does not loose sight of this discretion as to whom he is praying ? And what thing should be entreated from him before whom he has appeared as a worshipper ? Only things analogous to the position of the Revered should be solicited.

Some one going before a king will not ask for two loaves. If he does so, he dishonours the high dignity of the revered and is considered himself as unwise. A wise person will demand from the King two or four villages, solicit sufficient wealth and money so as to wipe off his life-long poverty. Under such circumstances if an occasion arises for conducting the Prayer before that Veetrag who is King of Kings, is Emperor of the Emperors, who is sovereign of the supreme ecclesiastic of the greatest dignataries of the world, who occupies the most exalted status and is accomplished, the chain of thoughts of the worshipper would be of quite a different variety. But so long as such discretion does not dawn and the true position of the deity is not realised, the condition of the worshipper remains some what different.

If a demand for two loaves is made before a generous grandee, loaves will be available, and if land is solicited, it can also be secured.

But it has to be seen which of the two is wiser, whether one, who makes demands for two loaves or one who solicits loaves for the whole life. One seeking two loaves can eliminate his appetite once but the other one who is wise enough in reaching before a grandee or a king would only think that he has to eliminate the poverty once for all. Therefore why should one not seek such thing so that one may not have to wander elsewhere. That King will also make permanent arrangement for his livelihood by fulfilling his demand and will make him so much capable that he may not feel any further necessity to stretch his hand before any others. This is the topic of worldly prayer.

So also there are two types of Deities. The first are those who become instrumental in providing small and big things of the world, and the other are the God of Gods. They are the Almighty who are 'Veetrag' and whose feet even the Lord Indra feel blessed to worship.

You must have heard that the Almighty does not feel the slightest pride even on salutation at their feet by celestial or temporal Lords. There is no scope of arrogance in him, no touch of superiority complex.

In the expression of Acharya Mantung, it can be said that even the gems studded in the crowns of 'Surendras and Narendras' begin to glitter with the lustre of the feet of the Almighty. You read in the beginning of 'Bhaktamar Stautra.'

भक्तामर प्रणत मीलि मणि प्रभाणाम् ।
उद्योतकं दलित पाप तमो वितानम् ॥

Acharya has pointed out what sort of feet the Almighty has. They are "मणिप्रभाणामुद्योतकम्" i.e. when the Gods actuated by the devotion droop over the feet of the Almighty, the lustre of His Feet falls on their gems studded in diadems. With that refulgence, the gems begin to glitter. Though the gems of the diadems of the Emperor of Gods are celestial, excellent and have no dearth of their genuine brilliance, yet they pale into insignificance compared to the radiance of the feet of the Almighty. They are ineffective and that is the reason why by contacting the unusual lustre of the feet of Almighty, they begin to glitter forth. It is not that the feet of the Almighty glitter due to the light of the gems of diadems but contrarily those gems begin to throw flood of light due to the splendour of his feet.

Such is the peculiarity of the lotus like feet of the Almighty. Yet there is another super-natural peculiarity than this, which Acharya Sri has narrated further. Almighty's lotus like feet are "दलित पापतमो-वितानम्"

That is, the unusual excellence of the supernatural splendour of the feet of the Almighty consists of the fact that it completely destroys the heap of darkness of sins which enshrouds the brightness of the souls of the devotees like the stratum clouding the moon light.

Now, consider for yourself in what shape the devotee is perceiving the Almighty ? In what form he is thinking ? This prayer, despite being eulogistic dominant, leads towards emotion and the devotee (through such prayer while moving towards the emotions and understanding the supernatural attributes of the Almighty) is immersed in the indescribable delight of devotion in such a Bliss that in comparison to which all sensual pleasures become trifling and insignificant.

The learned poet Shri Vinaichandraji says "O Lord ! If I conduct your prayer, how to do that ? Nothing is perceptible in this world to compare with your Supreme spiritual attributes. No worldly thing can sustain in comparison to any of your merits. In accordance with the proverb of "सागरः सागरोपमः" your nature, O Lord is like that of your own nature. After conceiving this, he points out the way for the prayer of the Almighty:

मन वच काय लाय प्रभु सेति,
निस-दिन सांस-उसास्यां ।
संभव जिनजी की मोहिनी मूरति,
हिये निरन्तर ध्यास्यां ।
राज । आज म्हारा सम्भव जिनजी का ।
हित चित सू गुण गास्यां ॥

This is also said:

मधुर मधुर स्वर राग अलापी,
गहरे शब्द गुंजास्यां राज ।
आज म्हारा संभव जिनजी का,
हित चित सू गुण गास्यां, राज ॥

This is a minor instance of emotion-dominant prayer. Here no attempt has been made to recite the external appearance of the Almighty or the internal nature in the form of eulogy. Here the worshipper goes ahead with this sentiment as to how the prayer of the Almighty should be conducted ?

मन वच काय लाय प्रभु सेति ।

The poet after enshrining absolute faith says, "Oh Lord ! after harmonizing my mind, voice and body in Thee, निश दिन सांस उसास्यां ॥

Be it night or the day, not a single breath of mine should go useless. Whenever I inhale I must have your recollection and so also when I exhale, I must remember you."

One who is a Hedonist (Pleasure seeking), whose life is enchained with materialism, he will conduct a different type of prayer with his respiration. He will unremittingly intone 'O Wealth, O Wealth !' On the contrary, one whose life has become engrossed in Almighty, has become permeated with supreme spiritualism, one who has even once Savoured the exhilaration of divine Devotion, what type of hymn will Jingle in his each exhalation and inhalation? Jin (the Almighty who has conquered all his Passions). The chords of his heart will vibrate the music of Jin (Almighty).

So the poet says, Oh Lord ! I may continue constantly meditating within me your charming appearance, O Lord ! your internal life is impressive and your external figure is also fascinating, sublime and thereon glitters the rare splendour of 'Veetragata.' I may meditate the same. I may contemplate the same in my heart and the same may become my daily routine. And that too should be my perpetual performance and not occasional. When I would move by constantly meditating 'Veetrag' and would make such resolve every day in the morning my whole day would pass with auspicious sentiments.

If any man goes out after making some resolve in the morning, that resolve proves conducive to him for the whole day. The effect of resolve on your action is pre-reflected. So much so that even in the profound slumber in the night your mind would work with that resolve. To evaluate the power of resolve, it is sufficient to narrate this instance that if you have resolved to get up at 4.00 A.M. and have to meet a particular person, your sleep breaks exactly at four. If purchase any dream overtakes in the night, that too would be propelled by that resolve. You will find that either you have gone to meet that person or you are going to do so.

Such is the condition of mind. Side by side with the external working of mind, the internal mind works likewise. The resolve that had been made in the night before sleeping, also works internally until you get up. So also whatever you will conceive in the morning, with whatever sentiments you will proceed, the same sentiments would inspire and influence the routine of the whole day. This is why it is the saying of the wise persons contemplate 'Veetrag' in the early morning, meditate, recollect and attain the strength by conducting the prayer of 'Veetrag'.

If you remain sleeping in the morning and even if you at all hanker after biri or cigarette, call for tea, think of tooth brush, conceive of soap, oil or towel, look for the newspaper, then your whole days' programme would go futile and your sentiments would be likewise shadowed.

To-day many persons are treading on this wrong path and have been accustomed to wrong habits. Doing of some work as a result of helplessness of domestic life is conceivable, but is this the inevitable part of life that bed tea should be thought of in the early morning immediately after getting up from the bed. Tea should be sipped while seated on the cot and cigarette be puffed ? No, such is not the thing. It is not the necessity of life, but is a cause of ruin. Old ancestors also used to do their work, pursued different means of vocations to preserve their mode of life, yet the work, which was to be conducted at a particular time was used to be finished at that very time. So much so that even if the work of correspondence arose, it was used to be completed at the prescribed hour. Their whole work was systematically regulated. They used to get up early in the morning, perform 'Samayik' sing the hymn of Almighty, conduct the prayer and adore the Religion. Later on after completing other corporeal duties, food was taken after which they used to engage themselves in their business concerning their livelihood.

But where is such regulated course of life perceptible to-day ? To-day the routine of people has gone helter skelter. Ancient householders while pursuing Religion, wealth, lust and exertion used to bear in mind that no sort of interruption may creep therein. By engaging in one of such activities no obstacle must occur in other kind of duty. On account of this view point if they pursued wealth, sensuality and enterprise, religion was equally to be borne in mind. Thus they had the wholesome synthesis in their life. But to-day that good harmony has turned into disharmony. People of to-day are so much absorbed in the pursuit of wealth and lust that they cannot remember the religion. But pursuits of wealth and lust by hindrance in the religion denote a crippled life and a crippled life cannot advance towards its goal.

I do not mean that you should not have some recreation for yourself, or should not read the newspaper. It might be necessary for you to be acquainted with present world conditions. But if you misuse your useful morning hours and if you do not engage yourself in the worship of Almighty or conduct other religious duties, I apprehend that no salutary and effective impression will stamp your mind and soul.

The morning hours are considered conducive for mustering up energy. It is the time congenial for drawing the power from the 'Power House'. Therefore it should be utilised to the best of advantage. The health of the body and the peace of mind are the rewards of proper utilization of the morning hours. For the peace of mind, meditation of the Almighty and the Prayer are extremely essential. Therefore that time should be utilized only for that purpose. The poet has said :

संभव जिनजी की मोहिनी मूरति,
हिये निरन्तर व्यास्यां राज ।

Prabhu !

I would meditate uninterruptedly your serene shape and calm figure of Veetrag excellence. But what sort of meditation I would conduct? This has also been pointed out :

उवट पंथ तजी दुर्गति को, शुभ गति पंथ समास्यां ।
आगम अर्थ तणे अनुसारे, अनुभव दशा अभ्यास्या राज ॥

From the point where you are standing, two roads run cross-ways in opposite directions. One is the topsy turvy path, impedimental road which should be called worldly path. The other is righteous path which can be designated as 'Shiv marg' (way to Bliss). While conducting the Prayer Shri Vinai Chandra Ji says : "O Lord ! I would not tread on the rugged (ruffled) path because it leads to the evil destiny."

Rugged path is the way of passions, is the way of resentment. Immediately after getting up in the morning some quarrel is picked up with some body. Why water has been poured this side ? Why filth has been thrown ? Why water has been diverted towards our door ? Why the cutlet of the drain has been curved this side ? Why has your child discharged nightsoil and urine this side ? With the dawn of morning, such quarrels have been started. Dad ! there is enough time at your disposal. Then why to quarrel in the early morning. Take the name of Almighty during this time. Meditate some what for the spiritual peace. But no, Bhagwan's name would not be recalled, quarrels would be picked up. It is perceptible every day. Some are so accustomed that unless they pick up a quarrel in the morning, they cannot be content. By finding out some excuse, they will quarrel with some one and then alone peace will veign in their minds, their heart will be delighted. By adopting such behaviour they will find peace and will conceive that they have good awe in the vicinity, their terror is there, all are afraid of them. In every vicinity one or two such types of persons are available.

But what does the poet say ? He prays to the Almighty, "O Lord ! I will renounce this abominable (rugged) path and would tread on the path of auspicious destiny, would take the journey on the best path to elevate the soul high. What is that path ? O Lord ! it is the path of thy devotion. It has been said :

आगम - अर्थ तरो अनुसारे, अनुभव दशा जगास्यां राज ।

The devoted poet has placed before us an efficacious key to attain truth and accomplishment (salvation). The way to attain complete deliverance from all sins, molestations and afflictions is to awaken our self intuitional potentiality, to get immersed in the Ambrosia pond of self-experience, to be absorbed to self-hilarity (merthfulness), to be engrossed of self, in self. When this stage emerges in life, the soul though residing ; in body becomes incorporeal (free of attachment to body). At that stage no temporal afflictions can contact him, no terrestrial torments can distract him. But the question is how can this condition of self intuition be achieved ? How can this grand auspicious portal of self knowledge be opened ? For that the poet observes:-

आगम - अर्थ तरो अनुसारे ।

Call it interpretation of scriptures, or treatises or recitation. The meaning of scriptures may either be learnt by reading before a preceptor or listening or meditating or with the permission of the preceptor by self studies. But the self intuitional state can be awakened only by contemplation according to the idea underlying the scriptures and moulding our mode of life as ordained therein. After studying the scriptures, you shall have to understand the real nature of the Almighty and what sort of devotion to Him has to be undertaken ? By assimilating in this way only, the self Intuition can be awakened.

The external condition is one thing and Internal experience is altogether different.

The poet while expressing his internal sentiments has observed "I shall practise the self Intuitional stage. Just as you are serene, Self controlled, flawless, free from all foreign matter (Karmas), determined and conscious beatified so also I am. I shall also unfold this (innate) genuine state of mine. The stream of self-happiness flowing in you with perennial speed would also continue to flow in my soul."

In this way, it is a fine model of emotion dominant prayer. By taking recourse to such eulogy and following according to the scriptural ordinances, we shall be able to fling as under the portals of our benediction.



CHAPTER 5

THE OBJECT OF PRAYER

उठ भोर भई, टुक जाग सही,
भज वीर प्रभु, भज वीर प्रभु ।

You have just now conducted the recital of prayer. There are some such prayer whose direct connection is not with us but with others. The prayers you have uttered just now, also unexpectedly (suddenly) falls in like category, but by considering the same it would appear that it has a connection with ourself. In this prayer the worshipper has addressed his soul. His mind has been inspired to worship Lord Mahavir. In it, an attempt has been made to awaken his own—self. This is also a kind of prayer which is some what different from the previous types.

But to-day, a new question is to be discussed in connection with the prayer. That question is, when we reckon the Almighty as non-attached and when He is neither enraged nor pleased, when He neither obliges nor does any harm, when He neither takes or gives any thing, is neither doer nor snatcher nor gainer, what is then the benefit of doing His prayer? Even then, if His prayer be conducted what is its purpose ?

In Vedic traditions etc. God Almighty has been held as being pleased with the prayer. In those traditions the utility of prayer of the Almighty can be understandable. The repositors of faith in those traditions hope to reap the desired fruits by pleasing the Almighty through the eulogy. But Jain philosophy does not give credit to such belief. Gods of Jain are Veetrag (Non-attached). They are neither pleased with eulogy nor displeased with aspersion. Then why is their eulogy or prayer undertaken ? Is not the worship of Veetrag like an aim in the void, firing in the air ?

But the line of thinking in Jain Religion is peculiar. It perceives the nature of thing with various angles of vision and stand-points. From which stand-point is the Almighty non-Doer and from which angle of vision, He is the Doer, is the subject to be comprehended. It is a settled fact that our Almighty is Veetrag (free of attachment) and therefore He never gives any thing to any one on being pleased, nor

snatches away something by being displeased. Yet His eulogy and prayer that is undertaken does not go fruitless.

It can be argued that in Jain literature the tradition of eulogy and prayer has crept in by imitating the vedic traditions. But there is no truth in such hypothesis. If Veetrag prayer could be traceable only in latter literature, perhaps such possibility could be imagined. But we find that in ancient literature, so much so that even in 'Aagams' (scriptures) and in 'Angas' such tradition exists in abundant measure. The Gandharas were not the imitators and could not have forsaken their fundamentals by running with the flow. But we find that even in the literature compiled by them, topics of prayers are existent. In 'Sutra Kritang Scripture' a separate chapter of eulogy of 'Mahaveer' is available. You also read the chapter of 'Logassa'. There-in these sentences are found :

(क) सिद्धा सिद्धि मम दिसंतु ।

(ख) तित्थयरा मे पसीयंतु ।

It has been said there:—"O Siddh Bhagwan ! (liberated souls) bless me with salvation and all Thirthankars (Founders of Religion) be pleased with me".

It is to be comprehended as to what then is the intention of such narrations ? An attempt is made to appease him only who is displeased or is likely to be displeased. One who possesses more or little passion, he can only be pleased or displeased. But one who has completely uprooted the attachment and aversion, the talk of his being pleased does not appeal to notions.

Jain Philosophy holds that vocalization has two aspects. There are two ways (view-points), to conceive a thing, one line of thinking is called practical view point, the other is called real stand point. According to the real stand point it is correct that the Veetrag (non-attached) Lord of Lords is neither attached to any body nor averse to any one. Hence, it is not necessary to conduct prayer for his pleasing. But there is another line of thinking from the practical stand point of view. According to which a thing is considered from its prima-facie, externally assumed appearance and its internal (substantial) property is not taken into account. By focussing attention primarily on the external appearance its internal nature is made secondary, from this angle of vision the type of etymology is also different.

"Oh I all the Tirthankaras (founders of the path of Religion) be pleased". This is the angle of vision from the practical stand-point. We find that if some one carries out the order of any one, that obedience

of order becomes the cause of pleasure of the latter and any dereliction becomes the cause of discomfiture. By bearing in mind this settled worldly conduct, the worshipper says "Oh Lords you be pleased with me, I am conducting such sort of prayer. The object of which is that in carrying out your command I may have the right aptitude. I may carry out your order correctly. This is all that is desired by you being pleased on me. Contrarily, if I did not carry out your order, it is only your displeasure." Thus the worshipper has transmuted effect into the cause here i.e. obedience and disobedience being the cause of pleasures and displeasures, have been assumed as the pleasures-displeasures.

As a result of disobedience, purchase, if the master may not be displeased, yet in the mind of the servant this apprehension does arise that the master may not be displeased. It may be another thing that on account of non—preception of the nature of error or negligence of the servant, the master may not be displeased, yet in heart of a sagacious servant palpitation does begin to start for once. This thing can be also said about the Preceptor and the disciple, as also in relation to the father and son. If any son of a business man does any business without his father's consent and loss arises therein, it is not necessary that the father would be displeased. The father can think that by conducting likewise his son would attain experience. If he is old and is leading a retired life after entrusting more responsibility of business to his son, he might not even be annoyed with that loss. Yet a feeling would certainly arise in the heart of the son that his father may not be displeased. He would talk with shyness before his father and would desire that he may be able to recoup the loss very soon.

In the world those Gods who are considered doer-undoers, are full of attachment and malice, their pleasures and displeasures are also measured through the cause. By grippling that cause, it has been said in this prayer : "तित्थयरा मे पसीयन्तु ।" i.e. Oh Tirthanker Lord ! may you be pleased with me. Such phrases are symbolic of the language of practical point of view and develop the purity of results; and are therefore, not unsuitable.

The appropriateness of such prayer can be also judged from another angle. Doing are of two forms. One doing is direct face to face. The meaning of direct doing is that in this activity, the doer's body, mind and voice should have direct application. In other type of activity, there is no direct physical union of the door but the work is completed by his vision or kindness.

If some high officer casts a favourable eye towards any applicant and asks his subordinate officers "why have you not seen his papers as yet ? It is pretty long time. The poor fellow is wandering". It is enough if so much is said, and applicant's work is accomplished. Now you express your gratitude to that big officer, "Sir, with your kindness my work has been accomplished "

In fact even if it could be realised that the big officer has not done the work, his subordinate had done it, yet credit is given to him for that accomplishment and gratitude shown. This is another type of doing.

Sometimes it so happens that the subordinate officer knows that the applicant's contact is with high officers and Ministers, therefore, his work should be immediately done. By conceiving this, he does the work. It does not need any saying or doing by high officers or the Minister, yet with his kindness the work is accomplished.

But in reality who does your work ? That very subordinate officer, or the clerk with whom the business vested and who had laid the matter into cold storage [suspense or undecided state) earlier for the last 2-4 and 10 years He has done that work, Only his physical labour and mind were used who by bringing up your file top most completed the work. But whose gratitude do you feel ? Whose obligation do you accept ? of that higher officer who did nothing and said nothing. That is the condition of the Almighty.

The Almighty has two shapes—Siddh and Arihant. Siddh Almighty is incorporeal while Arihant is corporeal. Corporeal Arihant Almighty contributes in keeping steady the tottering soul and in elevating at high. His contribution is available in it.

In the scriptures we find description. Subahu Kumar mediated in his mind that those villages and towns etc. are blessed where the Sage Lord Mahaveer steps his feet. If He can oblige and come here in this Hastisheersh Nagar, I would renounce the world and accept ascetism.

Thus the strings of Subahu Kumar's heart resounded, a tinkle echoed and that tinkle reached beside the Bhagwan. Bhagwan was omniscient. He knew all things lying in each one's heart. Well how could the deep tinkling echo of Subahu's noble heart not reached him? The Lord while completing contacts with other regions reached there. Subahu's desire was fulfilled. The Prayer succeeded. He got the fruit of his sentiments.

You must have also heard the story of Megh Kumar. He was a son of the renowned monarch Shrenik of Magadh. He was born,

nurtured and brought up in the royal environment. One day after listening to the divine preaching of Lord Mahavir, he became a mendicant. On the very first night he got a place to lie where he could not sleep. His mind was disturbed, his heart became sad. The enthusiasm to observe self-discipline vanished. He began thinking that with the dawn of the morning by presenting himself in the feet of Lord Mahavir, he should say "O Lord here is your blessed dress. Kindly receive back the receptacles whisker and permit me to go back to royal palace. This hardship cannot be endured."

The morning dawned and Megh Muni (ascetic) presented himself in the feet of Lord Mahavir. He needed no telling because omniscient Lord had known every thing by that time. On his reaching there Bhagwan asked "Megh, did such and such thing happen to you in the night ? You were highly inconvenienced ?"

Megh replied "Yes my Lord".

Bhagwan asked "Have you thought to entrust all these accessories (appendages) with the dawn of the morning to me and to go back ?"

Megh said : ' Yes my Lord'.

With shyness and modesty he admitted the truth of the said words. He felt that the Lord has perceived all things of his mind. There is left no cause of any hesitation now. Therefore, he spoke ' O Lord, it is so'.

Then addressing Megh Muni (ascetic), Lord said, "Megh Muni to-day you are a man, you are born in a royal family, and are the son of Monarch Shrenik. But do you recollect how and where you have accumulated this meritorious deed ? Remember your previous existence when you were a quadruped, an elephant. Before this you had the embodiment of elephant twice, once your name was 'Meruprabh' and the next time it was 'Sumeruprabh'. You had four teeth and had a large family. You were the head of your family. With a view to safe-guard yourself from the forest conflagration, you had cleared an area of about eight miles. During those days in that forest, a fierce conflagration lit up. Being unable to seek shelter elsewhere, the animals of the forest gathered in the cleared plain of your zone and began to save their lives. You gave shelter to those animals and also kept your self there. That zone of your was stuffed with animals so much so that no space was left there even to accommodate a needle.

In that zone of your, there were lions, tigers, antelopes, (white and others), deers and hares (rabbits) also. Elephants were already there. During the calamity of that time even the born enemies stayed

there devoid of enmity. A rare atmosphere of brother-hood had emanated there.

In that assemblage, a hare was not finding room any where, being knocked and dashed he also reached there where you were standing. Purchance eczema (Itching sensation) over took your body, and the moment you raised your one leg to scratch your body, the hare finding the space vacant, sat there. After itching the body the elephant attempted to put down his feet, but he felt soft contact. On seeing it was found that a hare has sat down on the vacant space. The Elephant conjectured "he is a being like myself. He has come here to save his life. And if I put down my feet he will be helplessly crushed. He has come to my shelter and it is my duty to help the refugees. I have atleast got the space to stand".

In the elephant's heart such sort of compassion emerged and he kept up his one leg raised without any support. But it was not a matter of short duration. Without the extinguishment of the conflagration animals could not move from there and hence the elephant could not have also put down his leg on the ground.

Lord Mahavir is narrating to Megh Muni this story of his previous life. We should also ponder over it for a while. What a huge sentiment of compassion was there in the animal. He had not listened the precepts of Veetrag. If you listen, how much pity should emerge in you. If some trouble overtakes your co-religionist brother, or any neighbour is in distress or you are seeing any living being in trouble, does similar sea of compassion emerge forth in your heart? Being actuated by the wave of compassion, do you help him? To-day it is considered a difficult task to stake our life, but on emergence of compassion in the conscience, the difficulty is not felt much.

So the Lord said to Megh Muni "Actuated by the Sentiments of compassion the elephant kept his leg raised for two continuous days and nights. After that the conflagration quenched. Animals scattered hither and thither. Then the hare also stirred from that place. The elephant attempted to put down his feet but he did not succeed. The leg was strutted and its veins had stiffened. The moment he exerted the pressure he plumped on the ground.

The lord says "Ay Megh! That soul of the elephant has assumed to-day thy form. Thou experienced terrible pain at that time but thou did not care for that. Thou had felt much satisfaction that by enduring the pain the life of the poor hare could be saved, and your exertion has triumphed."

"After all thou gave up thy life with such a noble sentiment. During the state of this compassion, thou hast :—

संसारे परित्तीकए, मणुस्साउए निवद्धे ।

Thou limited thy world (cycles of Birth) and knotted (earned) the auspicious Karmas of human life and accordingly was born as a son of this Monarch Shrenik.

Ay Megh I was the pain felt in the night so intense as you had undergone during that existence of the elephant. Was that much pain felt in the night by the to and fro movement of the Sadhus (Ascetics), or by their stumbles or by the sticking of dust ? Hast thou forgotten the pain of thy elephant's existence ? Whereas at that time thou had sacrificed thy life to save the hare, but to-day thou cannot dedicate thyself even for the service of Sadhus".

On listening to the Lords' inspiring and awakening words, the internal intuition of Megh dawned. He forgot to say about giving up of the appendages (materials) and said, "O Lord ! from to-day my life and body will be in the service of the sages. If they so desire they may trample upon my chest and I would not utter a chirp. If I am a son of Monarch Shrenik and have become your disciple, I would not aspire any other thing than that my life may be dedicated in the service of saints".

Thus Megh's soul became steady. His wavering mind became steady, serene and pure.

Had Bhagwan done some thing or not? Despite being a Veetrag Bhagwan is not an absolute undoer. Had he been the absolute undoer, how could have he been called the Founder of the Holy path of Religion. Corpoereal Arihant Almightyes do some thing but in their so doing, their Veetragata (non-attachment) remains unbroken.

Therefore from todays elucidations, at least this much should be borne in mind that according to the Jain Philosophy there are two aspects of Almighty. Siddhas (liberated souls) and Arihants (perfect souls embodied). The Arihant Almightyes, deliver from sins the would be auspicious souls, impart them knowledge, lead them to right cognition by deflecting them away from wrong beliefs, discipline those who are non-vowed and by establishing the four tiers of propogating religion, they try to continue the tradition for attaining salvation. From this angle of vision they are the doers. But the liberated souls are non-corpoereal, neither do they listen nor speak, neither do they deflect any body from wrong path to right path, nor do they monasticize the unmonastic, nor do they preach religion. There are no vibrations of their mind, speech or body.

Thus the problem in the shape of the prayer to Almighty is solved, because despite being completely desireless, unconcerned and disinterested, they have activity in them. They have auxiliary causations have instrumentality. The purport is that Arihant Almighties being without desires and being Veetrag, are the Doers by virtue of the activity of the mind, voice and body.

Before such God of Gods the Tirthankar Almighties by opening on conscience like Megh Kumar, by getting rid of ignorance, non-vowedness and by dedicating our life in their holy feet, lies the greatest success of human life and that should be the only aim of the prayer.

Thus by keeping the right and pure aim, self surrender should be made in the feet of God of Gods, the Veetrag Almighty. This is the true aspect of the prayers, that the worshipper so absorbs himself in the rhythm of the prayer that he could so dedicate his every thing in the feet of his revered. With this aim the prayer is conducted.

When Almighty is Veetrag and is not pleased with the prayer but he can still become instrumental in the elevation of our soul even without prayer, what is then the utility of the prayer under such circumstances ? This question remains yet to be considered. I propose to discuss that point also at appropriate moment. Whatever has been said to-day, if you will meditate thereon and will attempt to reach as near as possible to the God of Gods the Veetrag Almighty through the medium of prayer, you will be happy in this life as well as your future existence will be blessed. He who will conduct the prayer with pure sentiments will be happy.



CHAPTER 6

ABSOLUTE FAITH IS DEVOTION OF THE ALMIGHTY

Yesterday it was discussed that when the Veetrag Almighty is neither Doer nor undoer and is also neither enraged nor pleased, then what is the benefit by conducting his prayer ? While considering some what this question, the facts of doing and non-doing of Arihant Almighty were discussed and it was pointed out as to how the Arihant Almighty contributes to the elevation of the would-be auspicious grand beings ? With the example of Megh Kumar, the doing of Arihant was elucidated.

With this angle of view, Preceptor Mantung has said : 'O Lord ! what nomenclature be fixed for you ? You have many phenomena. You are also the Providence, also the Benedictor, also the Omniscient and also the Super-most human being.

बुद्धस्त्वमेव विबुधार्चित बुद्धिवोधात्,
त्वं शंकरोऽसि भुवनत्रय शंकरत्वात् ।
धाताऽसि धीर ! शिवमार्गविधेर्विधानात्,
व्यवतं त्वमेव भगवन् ! पुरुषोत्तमोऽसि ॥

It was pointed out yesterday that when the worshipper conducts the Prayer of the Almighty, he dedicates his mind, his aptitudes and his life to the revered deity. This desire of dedication emerges out of absolute faith. Absolute faith means that my Revered deity is every thing, he is my all and all ; such is a sort of intense internal intuition. In this state of realisation of absolute belief, the feelings suddenly emerge from the mouth of the preceptor Mantunga.

O Lord ! you are the only Omniscient (Self Awakened) and no others. Except you I do not know of any other self-awakened. I cannot conceive of any other stray omniscients. Because you are full of omniscience, your learning is being worshipped by Gods. Gods exclusively respect your knowledge. All heavenly beings are also acquainted with the marvels of your knowledge. Therefore you are the only omniscient for me.

O Lord, You are the only benedictor. Meaning of "शं" is welfare and of "कर" is doer. You are the doer of Summum Bonum of the

worldly beings. Therefore, you are the benedictor. I do not acknowledge any of other such Benedictor from whose locks of matted hairs commences the flow of the Ganges, on whose neck rests the garland of skulls, who has girdled the snakes and whose half-mate is Parvati. I only recognise you as the embodiment of benediction, as you are the bestower of welfare on man-kind and the producer of bliss.

Now comes the point relating to the theme under discussion. Preceptor says, "O Lord You are the Providence, Producer and the Creator"-

घाताऽसि धीर शिवमार्गविधेर्विधानात् ॥

The people of the world conceive of a peculiar Providentia. That Creator is the producer of universe. By the magic of his hand, he built an egg. When the egg burst up, the sky and the hades emerged. Therein various kinds of beings began to whine, and so on. But I do not recognise any such Providence opposed to reason. You are the true Providence because you have constitutionalized the path of salvation. (Codified the rules of Emancipation). You have preached the way of salvation to all the would-be grand souls. Therefore you are in fact the Creater and the Constitutionalist.

In the Chapter of 'Namotthunam' you read the lesson of founders of Religion 'Aigaranam'. So Arihant Almighties initiate the Religion, constitutionlize the Religion and therefore they are the Providentia.

In the end the Preceptor says :

व्यक्तं त्वमेव भगवन् पुरुषोत्तमोऽसि ।

That is, on account of all these specialities, I have thoroughly realised that you are the 'Purushottam' i.e. the best amongst men. Vasudeo, Vishnu and Krishna are all reckoned as super most men. By harmonizing the union of their names, the worshipper says : 'In whose gigantic personality, there is combination of omniscience, benediction and Providence, that alone can be called a 'Purushottam', i.e. the Super-most man ?'

In this way the Arihant Almighty has been explained in the form of Providence. Our Profound meditator the Acharya said : Founders of Religion being corporeal are inculcators of awakenings, imparters of knowledge and are the constitutionalizers of the path of salvation. In our well being the combination of all these three activities of theirs is utilized. Therefore the prayer is conducted in such a form before them that some thing is available from them. But just as I pointed yesterday, this is the point of reasoning from a practical (popular) stand-point.

There are two types of Creatorships. One is that in which the direct activity of the doer is employed and the other is that in which direct activity is not engaged but some indirect benefit is available. Generally the people experience the first type of activity and accept it, but do not experience the second type of indirect doings, or do not hold him as the Doer or Creator. Yet due to the availability of the benefits from him they do worship him. To bring home this truth let us cite an example.

For gaining health, the patient waits upon a physician and knocks at his doors. At the same time, he also goes out for a walk and inhales the fresh air and also utilizes nature. By breathing fresh air and utilising the nature, the patient certainly derives benefit to some extent. Health also improves. By walking, he experiences happiness and feels his body somewhat agile. But you never say that the air has given us the strength and has cured us. Despite this you do inhale the fresh air. Obligation of course is acknowledged only of the physician and you feel that life has been restored by that particular doctor. Yet is this air not likely to rejuvenate life? Has the sun not given any thing?

Is there no property of providing life in the serene rays of light that are emitted from the Sun at this time (morning) and the sharp beams that would begin to fall in the noon. Surely that property exists in them. "May we give life, may we nurture some one"—despite there being no such desire, the rays do provide life and nutrition. Those who concentrate these rays by special process, they derive benefits in their disease and those who do not collect them, they do not benefit in any way. They only understand that sun has risen and has set. Such is the phenomena of the Siddha Almighty.

To eulogise the Siddha Almighty, to meditate him and to contemplate him is to transmit rays of knowledge in our conscience. It is none of the mental desires of the Sun that he should cure any one or make any other sick; yet those utilizing the same in accordance with the prescribed mode recoup their health; while those non-utilizing the same, are deprived of such benefits. Naturopathy is some such kind of system. In other systems also by concentration of the rays of the sun through the glass, benefit can be reaped. The Physician benefits by it and cures many patients. Those very rays fall in the house of the common people in their court yards and at other places but they do not benefit from them. Can you, therefore, argue that the Sun has cured some-one, and has not done so to the other? Do you call the Sun as the doer? No. Even after benefitting from the sun's rays you

hail the physician, and would feel grateful to him. But would not admit the obligation of the Sun's rays.

So this very thing should be conceived with regard to the Siddh Almighty. The Siddh Almighty does nothing, yet with His Meditation and contemplation, the soul is nurtured and becomes elegant.

Just as the eye colly-rium does not intend to improve the eye sight of some one yet with its use, the eye-sight is improved. In the same way, disinterested, indifferent and the non-attached Almighty may not like to provide benefit to any body, yet with his devotion contemplation and eulogy, benefit is surely obtained. If we will concentrate His Supernatural rays of knowledge in our conscience through the mirror of meditation, ignorance will end, mental inquietude will be removed and the agitation of mind will be destroyed.

Thus the devotee eulogising the Siddh Almighty will say that by the eulogy and praise to Siddh Almighty, I have wonderfully profited, but he who has not done this will only think how strange it has been so termed. If from Sidhhs, profit could be available, why should have I not secured the same from them. I have got nothing, how could he have secured it. A poet has said in his language.

शरणे तिरणे आयो जी ।

तारक हो प्रभु नांय,

लोक यों तर्क उठायो जी ।

ज्यों सेठ तूमडी कमर बांध के सागर तिरयो जी

त्यों जिन नाम ध्यान धर चेतन भवोदधि तिरयो जी

जो प्रभु तारक नहीं हुआ तो तारक नाम लजायो जी,

शरणे तिरणे आयो जी ।

The worshipper, with a view of removing the suspicion, has presented the doubt in the prayer "O Lord ! I pray, I eulogise but a great problem has cropped up before me. And that is whether you are the liberator or not. Some people say that Almighty is the saviour, while some others say that He is not. The Almighty is nothing. Then what should I understand ? What should I accept ? There are arguments both ways. One says if the Almighty is saviour, no being of the world should remain drowned, why does He not liberate one and all with His arms ? The same thing said in the expression of the poet is like this :—

जो प्रभु तारक होवे

तो क्यों जगत डुवायो जी ।

And if otherwise :—

जो प्रभु तारक नहीं हुवे तो

जगपति नाम लजायो जी ।

what a fine way of arguing. Lord! if you are the Liberator, why then this world is being drowned ? And if you are not the saviour why you have then held the names like the Almighty of the three worlds. Gods of Gods, Protector of the poor, etc. etc. Should all these names be considered misnomers ?

This is the question of the worshipper. While explaining this, the learned instructors of Treatises say : This question is to be considered in the light of two view points with reference to the Real point of view and the common usage. With the real point of view, or with substantial stand point, if any boy says, "What does the teacher teach ? He does not teach any thing. This I study for myself". He does not speak wrong, in fact the boy studies himself. Even though the tutor may devote his life, he may explain in the best way, yet if the boy's mind is diverted elsewhere and he does not lend his ear to the words of the tutor what would happen ? Can he succeed in the examination ? On the other hand, kindly look to the Govt. Colleges of these days, and see the system of education. There is practice of speaking for one or two hours. A professor delivers the lecture. The period consists of 35 to 40 minutes. During this period the Professor speaks if the student grasps well it is his good luck, if he does not grasp, it is his misfortune, the Professor does not worry for it. But a dedicated student, with the help of the books, by taking recourse to the keys, with the help of his colleagues or with the assistance of some other teacher makes his preparation and attains a success at the examination. If he depends merely on the class lectures he is likely to fail.

With this point of view, If it be considered that boys study for themselves and attain learning by their diligence and the tutor cannot pour knowledge in them, it is not wrong. On the other hand, it is also true that if the tutor does not teach, does not signify and does not explain the difficult lessons, what could the helpless boys do ?

Thus in the teacher, doing is proved as also non-doing is established. According to the Jain principles, both these points of view are true on the basis of relativity; and not the Jain philosophy only but the Vedic Tradition also and our experience admits this truth that every man is himself the doer of his own good or bad, of his prosperity or adversity. Yet there lies the necessity of auxiliary causes. Due to this reason wherein it has been so said in the Geeta'.

“उद्धरेदात्मनाऽऽत्मानम्,”

Therein it has also been mentioned :—

“निमित्तमात्रं भव सव्य साच्चिन् ।”

It has been said earlier that our deliverance (amelioration) has to be done with our ownself because no one else can deliver and reform others. In the second quotation Shri Krishna says to Arjun : “Whatever has to be done by you, you are merely an auxiliary (subsidiary) cause in it.”

Before the commencement of Mahabharat both the Pandvas as well as Duryodhan sought the help of Krishna. Krishna replied that he could not disappoint them both. On the one side, there would be his entire army, while on the other he would be there but he would not raise any weapon in the battle. Arjun preferred Krishna to the troops. Then Krishna spoke “Well if you want me, what would I do ?” Pandavas replied “you may do any thing or not, Kindly continue to guide us in our path. Therein lies our victory.”

During the fierce battle of Mahabharat, what did Krishna do ? He did not raise any weapon in his hand. Yet due to his guidance of the path, the Pandvas attained the victory. This is a concrete instance of becoming a mere auxiliary cause in the Vedic Tradition.

The Jain philosophy says—whatever has to be done, it has to be done, it has to be accomplished merely by the soul, because :

अप्पा कत्ता विकत्ताय ।

The soul itself is doer or undoer of its destiny. But the Arihant Almighties and the Sidhas are the sources of Inspiration. Guidance of path has to be drawn from them. Rays have to be borrowed from them and for which purpose, their prayer and eulogy are instrumental. Therefore in the popular language of common dealings, it has been said :

चंदेसु निम्मलयरा,
आइच्चेसु अहियं पयासयरा ।
सागरवर गंभीरा,
सिद्धा सिद्धि मम दिसंतु ॥

That is, You are purer than the Moons, brighter than the Suns and more profound than the sea. O Sidhas ! kindly guide me in the path of salvation.

In Shravak Sutra (Treatise of layman), for the Almighty it has been described as ‘be pleased’ and also as “please bestow” “please display.” There it has been prayed to the Almighty. “O Lord ! grant me the supreme tranquillity.”

This is all the language of popular usage and such sentiments denote the view point of the practical stand-point. The Arihant Almighties, being corporeal, become the auxiliary (instrumental) cause in our deliverance. The Siddas Almighties being in corporeal do not possess mind, speech and body and hence they do not become instrumental like the Arihants; yet they are the Final and Supreme Ideals in the spiritual advancement. Thus Perfect and Pure nature stands as the ideal and lends inspiration to the devotee. Therefore, in the common parlour we equally reckon them as the Deities to be prayed.

The real point of view is peculiar to the above. There is no scope of distinction like the Reverenced and Reverent. Only this is being said therein :

तू सो प्रभु-प्रभु सो तू है, द्वैत कल्पना मेटो ।
सच्चिद् आनन्द विनयचंद, परमात्म पद भेटो रे ।

सुज्ञानी ।

यः परमात्मा स एवाहं,
योऽहं सः परमस्ततः ।
अहमेव मयाऽऽराध्यः
नान्यः कश्चिदिति स्थितिः ।

One who is Almighty that I am. What I am is Almighty. I myself am to be adored by myself. Leaving me there can not be any other venerable revered or worthy of prayer. In consonance with this view-point one such type of prayer is also conducted wherein the self-soul is only petitioned. You have just uttered at the end of the prayer.

तीरथनाथ सिधारथ सुत का नित नित सुमिरण कीजे ।
दिन दिन बढे सवाई प्रभुता, सकल मनोरथ सीझे ॥

To whom you have uttered — 'Do'. "O Ye conscious soul ! where art thou roaming in this dreadful wild jungle of Sensual pleasures. If thou desireth peace, contemplate the Lord of Religious path."

Herein an ache impetus (Impulse) has been conveyed to our mind. Prayer has been made to our ownself. Petition has been made to our own soul.

By petitioning to himself, the devotee strengthens his resolve, imparts stead-fastness to his emotions and developes the capacity to ascend from a high to higher stage of the accomplishment, with which the light of knowledge is attained and on the attainment of that light of knowledge, realises his own true doing.

But so long as he has not attained the light of knowledge, he engages himself in the Eulogy before the Almighty (the supreme soul), in order that he may not entertain the feeling of egotism in his doing, may not be embogged in the vices, his constant attraction may continue towards the great and illustrious Ideal of the Almighty, inspiration may be available to him and in case of inquietude (agitation) and torment in life he may be able to petition before some one. While worshipping the Almighty and keeping in view the real stand-point of view of the soul being itself the creator of its beatitude, the aspirant will approach the higher ladder or accomplishment and he will fully realise that the Almighty is only instrumental. Real Doing rests with his own soul.

There is a big aspiration of the devotee that from the view points of substance (matter) space (place), Time (period) sentiment (Mood, Nature), he may acquire suitable opportunity to conduct the eulogy, to dwell in auspicious Thoughts and to practise good conduct. Because the circumstances of a number of people are such that they do not get an opportunity, conducive to the said aspiration. Even if they wish, obstacles creep in their auspicious engagements and then their contemplation and thinking remain pushed away one side. Some times the contrariness of matter (substance) hinders, disorder overtakes the body or some untowardness happens to the neighbour. You may desire to meditate quietly and wish to study religious books, you may desire to relish the pleasure of pious association, but you cannot accomplish the same because the contrariness of matter has obstructed you.

Think of the place (region or space). You are sitting here now. There is the proximity of holy monks and Nuns. There is pious and quiet atmosphere. The Stream of auspicious sentiments is flowing. Religious ambrosia is being sipped. If you remain for some time in such atmosphere, what an auspicious condition would be of your mind? If the same time is spent at your house, could there be the benefit of such peace? One child has discharged night soil, the other is bathing, the third is weeping for tea, two are quarrelling between themselves, some one is busy running and bustling. The entire house is in tumult. Thus where there is such an up-roar, are screams and shouts and excitement prevails, there if any will sit to conduct the 'Samayik' could your mind remain quiet and steady? Such sort of disturbing incidents usually occur in the houses. In this way develves the influence of place. Your house may be well favourable for eating, drinking and other domestic purposes, but for getting the

peace of soul, for keeping the mind quiet and healthy for the prayer and for the study of Religious books and for the pious company, only the solitary religious place can be appropriate.

Like-wise time (period) also becomes the auxiliary cause and due to this reason various festivals have been designed on different occasions. From time to time the people recollect the great personages and in such shape that festival etc. becomes the cause for the mental inspiration.

On the arrivals of Holi and Deepawali, some sort of mirth overtakes the people. Not only amongst the children but also in old people zeal emerges. This thing you must be perceiving. Though an aptitude for merriment is but natural in man, yet the period of festival becomes the cause of its more display (manifestation).

Though there is no capacity of thinking in Time, the date (Tithi) does not catch-hold of you to engage in devotion to the religion, it does not also preach any thing, Yet with the organisation of dates, advantage has accrued. If the preceptors would not have planned the five 'tithies' (dates) and their importance might not have been impressed on your mind then special religious performances that are being done, might hardly have been conducted on eighth (अष्टमी) instead of seventh, on eleventh (एकादशी) instead of tenth and on fourteenth (चतुर्दशी) instead of thirteenth. On these dates whatever little inspiration that now springs forth in the mind, would not have been there. But when the significance and importance of the festival is known, then on the arrival of any such date, attention is certainly drawn. On the arrival of the fourteenth (चतुर्दशी) you will think of undertaking a fast or 'Paushad', or of remaining celibate and of doing greater religious performance than on other days.

So also sentiment becomes the cause. Its motivation is so apparent that it needs no much elucidation. On there being the conduciveness of substance, place and time if there be no adaptability of sentiment, all of them become ineffective. The sentiment is supreme amongst all. Firstly in the absence of sentiment there can be no inclination for any religious performance, and even if it could at all be it does not prove sufficiently beneficial. The Preceptor says :—

यस्मात् क्रिया प्रतिफलन्ति न भावशून्या ।

Any performance devoid of sentiments does not produce result. Therefore in every action sentiment should well permeate. Sentiment is the life of performance.

So also like matter, region, time and sentiment, lives of great persons also do lend inspiration.

The mind continues wavering many times to and fro towards the sexual indulgences and sensual pleasures, but the prayer, by keeping the mind steady, imparts strength to the soul. The pious saints by taking recourse to the performance of prayer made themselves entitled to the supreme Supernatural Status. The prayer became the cause of their Beatitude.

On motioning forwards both the steps of knowledge and benediction, the soul can proceed towards the Almighty. Through the prayer we can easily attain this competence to place our foot-steps forward. Those would-be auspicious beings who after understanding the real nature of prayer will make their lives prayerful and awaken absolute faith in the Almighty, will become entitled to happiness in this and next world.

CHAPTER 7

INFLUENCE OF PRAYER

तू धन, तू धन, तू धन, तू धन शान्ति जिनेश्वर स्वामी ।
मृगीमार निवार कियो प्रभु, सर्व भणि सुख गामी ॥

This is the prayer of Lord Shanti Nath Almighty There are many kinds of prayers. The present prayer, having its flow towards the emotions, can be classified into the category of the emotion dominant prayer. Besides the dominance of emotions, the importance of the nature of the Life of the Almighty has also been depicted therein. In this prayer the devoted worshipper says something to himself and in addition by acknowledging the Reverend as his Supreme Lord and by changing the form of the prayer, solicits something from him also.

It has been pointed out that the non-attached Almighty is neither the giver nor doer of any thing, yet we do pray to him and entreat him. Why do we do so, is it to be comprehended and the examples of the Sun and Air have been illustrated All know that the use of the Sun and Air is beneficial. But it cannot be said that the sun on pleased with some one, scatters its rays or on being displeased with others retracts them.

So is the case of the air. It is not enraged with any one nor is pleased It has neither, the nature of benefitting any body on being pleased, nor of injuring others on being displeased. Whether it be the Sun or the air, it is their intrinsic nature to manifest their properties Therefore, with the use of the sun's rays or the air living beings of the world continue acquiring benefits themselves.

Despite this being so, the air does not blow with the desire that some one should benefit from it In the celestial Planet of the sun also there is also no such aptitude or desire They are engaging themselves according to their Nature. Those inclined to benefit, profit by them.

This very thing can be said with regard to the remembrance and the prayer of the Almighty. Being non-attached, he does not hold this desire that such and such worshipper is conducting this prayer, and therefore, kindness should be showered on him and something should be bestowed on him and one who does not conduct the prayer should be punished. Despite this being so, it is certain that those worshippers

who conduct the prayer of Veetrage with quietness of mind and meditate, they do attain unprecedented benefits in their life. The Meditation of the pure-self nature of the soul of Veetrage Almighty produces the feelings of tranquillity. In the conscience of the worshipper and with such feelings of non-agitation the soul gets indescribable peace. The torrent of pure devotion flowing in the heart of the worshipper washes away its impurities and the soul becomes pure (blemish free). In the process of such purity the devotion of the devotee is the intrinsic cause while Veetrage Bhagwan is only the auxiliary cause.

The worshipper benefits from the prayer of the non-attached Almighty in the same way just as the patient benefits from the use of the rays of the Sun and the air. A man inhales the foul air of dirty lanes and lives therein for the whole day and night; while the other breathes the pure air of the garden in the morning. Does no loss or benefit occur to their health. By the use of pure air, freshness is felt in the heart and mind and agility is being experienced in the body.

Like the physically sick, the worldly beings are afflicted with the spiritual diseases. When they remember any amorous deity their souls become much engrossed with attachment and envy but when the Veetrage Almighty is contemplated, the restlessness from attachment and the distress from griefs are tranquillised. This very truth has been demonstrated by the Devout poet Vinai Chandji like this :—

भजन कियां भव-भव ना दुष्कृत, दुख दुर्भाग्य टल जावे ।
काम क्रोध मद मत्सर तृष्णा, दुर्मति निकट न आवे रे ।
सुज्ञानी जीवा ।
भज ले रे जिन इक्कीसवां ॥

In the prayer of the Neminath Almighty, the learned poet says, Oh Ye devotee ! do conduct the prayer of the Almighty. If Thou conducteth the prayer, Thou will be relieved from the sins, pains, and misfortunes of the various worldly lives. The defects like lust, anger, etc. which are the progenitors of impurity of the soul, as a result of which the suffering originate, would not also be able to knock at thy doors.

But this is not the meaning of prayer that some lesson should be chattered like a parrot. The real prayer is then conducted when the activity of mind, word and deed are directed in an auspicious manner. If any worshipper does not engage in prayer after subduing his senses, concentrating his sight and absorbing in meditation, it is possible his mental activities may be agitated. One who is engaged in the vibration

of speech must himself turn as a listener and listen what he speaks. It may not happen that the audience may listen his words but he himself does not listen. It will not be relishing. Your speech must be audible to you. If you yourself become the speaker as well as the listener your mind will be concentrated. It some times happens that the audience hears the speaker's words, but the speaker himself does not know what he had spoken. In such a state that relish and pleasure is not felt. When we ourselves listen to our words as the audience a wonderful taste is experienced. This is called self-absorption. If the vibration of speech synchronizes with the auspicious activity of the mind and bodily activity is also in unison, then the result of this triplet tendency certainly will be the avoidance of bondage with inelegant (evil) Karmas. And if you have attained engrossment in that contemplation meditation and remembrance, then together with the annihilation of evil Karmas the accumulation of meritorious Karmas would also take place. Therefore, the devotee says.

भजन कियां भव-भवना दुष्कृत,
दुख दुर्भाग्य मिट जावे ।

Hordes of inauspicious Karmas nor only of one life, but of many past lives, and it will be not an exaggeration to say of millions and millions existences will be destroyed. By taking recourse to Prayer, the sins are annihilated, then it is but natural the sufferings and penuries which are the consequences of sins, will also automatically vanish. Because on the disappearance of cause, effect vanishes. When evil Karmas begin to be destroyed, their sphere would go on shrinking and when they do not blossom nor fructify, then sufferings, penuries and inquietude will also not augment.

काम क्रोध मद मत्सर तृष्णा,
दुर्मति निकट न आवे रे ।

Leave aside the question of those aristocrats who sleep late in the nights and remain lying in the bed even after the spreading of the sun's rays. Do you not experience this fact that with the sterch of the sun's rays your laziness is also eliminated. By abandoning the bed, you get up. In addition, those also whose life is being spent in afflictions, who remain agitated due to constant agonies, experience peace in the early morning and say, "for the whole night, I had been groaning with pain but peace has dawned in the early morning."

There are various kinds of sufferings but several such examples would be available when some of them relaxed during the early morning. This period of early morning provides agility and zeal. It

stimulates lightness to the body. But the question is why is it so. The reason is that in the rays of the sun there is no attachment or malice, yet on account of the natural property agonies are lessened. In the same way by meditation of the nature of Veetragee Almighty, the benefit of peace is gained. Through devotion, tender rays of His knowledge are attracted in the conscience, it is their natural property, that they should produce peace and tranquillity. That devotee who meditates Veetragee Almighty with affection, his depravity of mind, sexual appetite, anger, pride, envy and other evil sentiments would be lessened or destroyed. This is the unfailing effect of the meditation of the rays of Veetragee and the more and more the defects are tranquilized in the like measure peace and non-agitatedness would be augmented.

Whenever you engage ahead in religious performance by keeping in view the aim of peace of the soul before you, it will be certainly attained. By the contemplation, meditation and the prayer of God of Gods, the Veetragee Almighty, unprecedented peace is attainable in life. The main aim of the prayer of the Almighty is to destroy all the vices and to secure the supreme peace. In the prime goal of the supreme peace, the attainment of the terrestrial peace remains impregnate. For that no inspiration is also called for. You must direct your mind and heart in such a way that it should begin to experience that with the contemplation of the God of Gods the Veetragee Almighty, the restlessness due to delusion is diminishing and the gloomy atmosphere is eliminated. Your mind is surely bound to be quiet and tranquilized. This very thing has been narrated in these words :—

तित्थयरा मे पसीयंतु ।

On this subject much has been said earlier. It has to be merely pointed out here that when the devotee of the almighty repeats over and over in his conscience 'Oh ! you be pleased — Oh you be pleased, the atmosphere of the densely diffused griefs begins to give way and a new atmosphere of peace is created.

If in the early morning contemplation and meditation of the happiness of Tirthankar Almighty and his defectless nature free from attachment and aversion is conducted, you will experience, that your whole day's routine would be spent in happiness and if your day ends in happiness—does it signify that Almighty has given you something ? No, the Almighty has not given any thing yet it has been secured. To bring home this truth you should bear in mind the earlier illustration of the air and the rays of the Sun. Just as by the concordant use of the air, benefit is reaped and by the contrary use loss is suffered, in the same way by the appropriate dedication to the Veetragee Almighty,

profit is derived and by the converse dedication harm befalls to our lot.

What is the adverse dedication to the Veetrage. It is disregard of His words and ignore His precepts — to disrespect Him and disdain His ordinations, to cast a scornful and disrespectful glance at Him and reproach Him. By such adverse perverse use, those who keep the air of filthy views of such adverse dedication filled in their minds, will accumulate sins and get suffering, restlessness and inquietude.

If it was a case of the amorous (passionate) deities, it could have been said that God has been displeased, but for the Veetrage Almighty the question of pleasure or displeasure does not arise at all. Yet those who speak ill of Him experience sufferings and torments. This plight and grief is in fact the result of his even dirty feelings that have been manifested towards the Veetrage Almighty. Instead of understanding the true concept of Veetrage Almighty and inhaling the air of pure sentiments for him; he has by slander, evil narration etc. contrarily insulted Him, disobeyed his ordinations, ridiculed his words and thus the dirty air of vicious meditation has been filled in him. His mind has been depraved with it, voice has been spoilt and the influence of evil views has penetrated in his body. The result is that one who acts likewise drowns his life in the ocean of sufferings. Therefore by eulogizing the excellence of the prayer of the Almighty, it has been said :

भजन कियां भव-भव ना दुष्कृतइकवीसवाँ ।

Have you ever seen any swimmer swimming in the river ? If he takes a leather bag or a rubber bag and wants to swim by keeping its mouth open or attempts to swim with its support by filling sand in it could he swim ? No. He will be drowned, It is essential for swimming that the air be filled in the rubber bag or the leather bag. One swimming with the support of the leather Bag filled with air, can jump into any river, tank or dam and can swim ashore.

Thus one who has not to sink but to swim ashore will not fill sand, stone or gold in the leather-bag, but will fill the air. In the same way, for the purpose of crossing the ocean of the world, our mind is like that of a leather-bag and our soul is swimmer, The soul that is, the swimmer has chosen the leather bag of mind. But therein is filled the sand of mineness, of wealth, property, money, house-hold, family etc. Stones of pride, delusion, malice etc. are filled therein and the filth of evil intention has permeated therein. By taking such recourse to a leather-bag, if we have embarked on a sea voyage, is

it a means for drowning or swimming ? No doubt you cannot cross ashore, the difficult ocean of the world in that condition. If you want to cross ashore, you must fill in the leather-bag of mind with the air of contemplation of the name of the Almighty, eulogy, praise, teaching, listening to his preaching and the pious association. After filling that, close its mouth so that such air may not go out and the dirt may not refill therein. After doing this there will not be any basic danger to your voyage. You will never stop and are bound to cross ashore.

Kindly remove the doubts from your minds that the Almighty is Veetrag and therefore, whether their eulogy and devotion would yield any fruit or not ? Remove this delusion that the undertaking of our prayer, contemplation and worship is useless. It is true that the Almighty is Veetrag, yet our excellent emotions emerging out of our contemplation of Veetrag never prove ineffective. Profit is bound to accrue according to the gravity of emotions. With the prayer of the Almighty, spiritual potentiality gets a momentum. The leather-bag of mind is lightened.

Do you want to become light or heavy ?

‘Light.’

While moving according to the environment of the era, if you go ahead by choosing the support of the prayer your mind will receive strength. But that strength should not be confined to the religious place. Its applicability should be made in the outer world. The religious place is like a power house. If the energy produced by the power house, could not be utilized elsewhere what is then the meaning of its utility. The auspicious embellishments (refinements) that are developed in the soul by the spiritual performance at the religious places, should be utilized in homes, shops and every where in the world. That is the touchstone of spirituality. That is the true process for the evolution of the soul.

If your mind is tinged in the deep colour of the prayer, you can also colour your colleagues in like hue and if you are dyed in some other colour you would also colour your colleagues likewise in that hue.

The colour of worldly pleasures and passions is the colour of blackness. This is a blot blemished on the life. Infinite time has passed since this soot had been painted. No one knows how much worldly being has made his life dirty, has made the lives of others squalid, has also made the life of the neighbours filthy and by such doings has pushed the soul to the gates of hell. It is a good fortune that despite

so much filth, by virtue of some meritorious past deeds you have obtained the human existence and secured the lovely opportunity to remember God and make prayer.

O ye would-be grand beings ! make use of this opportune occasion and atleast do not increase the dirt further during this life. It is desirable that we brighten our lives as well as also endeavour to brighten the lives of others. Kindly go with such sentiment from the prayer. All the old, children and young should assimilate this inspiration.

You are the creator of dirty atmosphere, as also you are the founder of grand and praise-worthy traditions. The formation of your environment is not created by others. If you become the initiator of dirty atmosphere, others also get encouraged. Instead of this, if you usher in grand atmosphere, you will be blessed and others could be benefitted.

Before becoming Veetrag, (non-attached) one will have to renounce impious indulgences and enter into pious affections. We shall have to pass from tumults to tranquillity, from inauspicious to auspicious conduct. Those who would be piously attached would one day become Veetrag on the strength of the devotion. Without doing this Veetragata cannot be attained. In order to attain the Veetragata (non-attachment) it is essential to transform the evil habits rooted deep into the life.

It is not much difficult to transform the individual life. It can be converted by sitting on one side, but special devices are necessiated to effect the transformation into the collective lives, mere sitting in one corner does not solve the purpose. One inclined to initiate reforms in the public life, conjectures how this dirt can be removed by such device. For example, during the occasion of Holi the people generally utter obscene abuses and sing vulgar songs. On such occasion, a collective meditator of the adolescent youth inculcating refined consciousness or some institution, would think of a proper and successful counter-action. Instead of obscene songs he would place before the public auspicious songs of new style. He would muster up 10-20 youth of such views and when 10-20 would be available, he would increase further his group. Thus one day, they would be able to mould the collective lives in a new direction.

If the colour of Veetrag has stuck the minds of brothers and sisters and inspiration has emerged, they would begin to chant songs of the Almighty and the music of the prayer on this festival of filthy songs and thus by reversing the entire dirty atmosphere would trans-

form it into the shape of auspicious environment. Those brothers and sisters acting like this will do good not only to the society but also to their children and will stamp good impression on the tender hearts and minds of the children, they will not allow them to ramble in dirty ideas and sex appetites.

This true concept of the prayer of Veetragee and His meditation should practically manifest in the life. Every brother and sister, child, aged and the adults must take this resolve that he would not use vulgar words, would not throw mud and will not conduct any thing derogatory to civility (gentility). If any one conducts otherwise, we will neither take any interest therein nor will encourage the same in any way. In every possible way, we shall collectively attempt to enliven the pious habits and behaviours.

Admittedly you may not be a recluse or an ascetic or a sage, and you may not be able to get rid of yourself suddenly from the peculiarities of laughter merriments, joys, delights, eating and drinking; yet atleast you can safeguard from the vulgar activities. If you lead your life in decent ways as a civilized citizen, it will be beneficial and honourable for your individual life as well as for the collective life.

To-day such thing is extremely essential. In this age, sentiments hostile to religion are taking furious turn and the violent slaughterous activities receiving approbation. If by benefitting from the occasion of public festivals, you could ponder on such tendencies, could think of the way to curb them and could utilise the good of this occasion of collective assemblage in devising the ways for eliminating these evils, wonderful service can be rendered to the society.

A great slaughter house is being constructed anew in Delhi, in addition to those already in vogue. In this new Slaughter house 3200 buffalows and goats would be slaughtered every day. Apart from that, lot of other animals would be additionally butchered. On such occasion you must devise ways to stop it. If the lovers of non-violence keep quiet by conceiving that since Government is opening a slaughter-house could our opposition carry any weight before them—this thinking is not fair. Democratic Government is run by the will of the people and their will must prevail. If there would be strength in the voice of the people the Government will have to retrace its decision. A few lovers of non violence have raised their voice against this slaughter house and they want to raise it high. There has been opposition at the Centre as also in other parts of the country. The lovers of non-violence, be they followers of any religion, sect or religious society, owe it their duty to unite and to oppose the violence to their hilt. That opposition should be

transmitted to the ears of the Government. The occasions of collective meeting can prove conducive to this matter. If your such voice that you countrymen consider these voilent acts as a curse to the nation, loathsome to humanity and blasphemous for the civilisation of India, could reach to the ears of the Government with increased strength, the Government will be obliged to reconsider the matter.

Some people consider opposition to such acts of the Government as seditious against the State. But this is a mere delusion. Being actuated by self interest, if we violate unconstitutionally the limits of the code set up by the Government in public interest, it is a crime. During the Indo-China conflict, to support China contrary to India's interest and to indulge into such sedition is an offence. But under the Indian Constitution if you have been conferred a right to oppose any proposal or law of the Government and if you utilize your right to oppose such proposal or law of the Government and you utilize this right legitimately and oppose the same in defence of the country, community or the civilisation, with purity of intention, you are not guilty of the crime of sedition. Contrarily if you consider the constitution derogatory to the interest of the Nation, Religion and the Civilisation you have a right to oppose the same, but to accept it quietly, it is your weakness and an infamy for you.

Thus by conducting the prayer of Veetrag and by following His teachings, if you lighten your conscience by renouncing the filth, worldly pleasures and passions, by dedicating your life to the Almighty, you will be blessed.



CHAPTER 8

WHO COULD BE THE REVEREND

प्रात ऊठ श्री शांति जिनन्द को,
सुमिरण कीजै घड़ी घड़ी ।
संकट कोटि कटे भवसंचित,
जो ध्यावे मन भावकरी । १ ।
जन्मत पाण जगत दुख टलियो,
गलियो रोग असाध्य मरी ।
घट घट अन्तर आनन्द प्रकट्यो,
हुलस्यो हिवड़ो हरक भरी । २ ।
आपद् व्यन्तर, पिशुन भय भाजे,
जैसे पेखत मिरग हरि ।
एकण चित्ते शुभ मन ध्यातां,
प्रगटे परिचय परमसिरि । ३ ।
गये विलाय भरम के बादल,
परमारथ पद पवन करी ।
अवर देव एरंड कुण रौपे,
जो निज मन्दिर केल फलि । ४ ।
प्रभु तुम नाम जग्यो घट अन्तर,
तो शुं करिये करम अरि ।
“रतनचन्द” शीतलता व्यापै,
पातक जाय कषाय टरि । ५ ।

You have just hymned the eulogy of Shanti Nath Almighty. Lord Shanti Nath is the sixteenth Tirthankar amongst the last group of twenty-four. But viewed in the light of the import, there is no such Tirthankar who could not be named Shanti Nath. In the light of the life, in the light of attributes of the completeness of the standard of spiritual evolution, or in the light of becoming instrumental for the peace of the living beings, all Arhants are Shanti Nath. Yet due to the special circumstances and on the basis of an event, the sixteenth Tirthankar was named Shanti Nath.

Thus the name of Shanti Nath Almighty is linked with a special occurrence. But this does not mean that if that incident might have

overtaken other Tirthankars also, those Tirthankars like Lord Shanti Nath might have not been able to impress in that shape. The virtuous deeds of all Tirthankars, their influence, magnificence, potentialities, are alike because that seed of intense devotion (sowed during centuries of previous births and re-births with which the fruition of the status Tirthankar is accomplished), is alike in all Tirthankars. Their life career is separate and different but not of different and varied kinds.

Peace is an aptitude connected with the soul whose transformation depends on sentiments. More and more the agitation borne out of love and malice is diminished and the splendour of knowledge begins to radiate, the more peace is developed in the conscience.

In Arahants be he Rishabhdeo, Ajit Nath or Mahaveer and whosoever he may be, when attachment malice, lust, anger, and delusion are completely destroyed and when 'energy interfering, knowledge shrouding and Apprehensions shrouding Karmas' are also completely annihilated, only then the status of Arahant (Mundane godhood) is achieved.

Thus those who after destroying four kinds of Karmas interfering with the natural attributes of pure soul, attain the status of 'Arahant' are known to us as 'Arihant' in Reality.

Like every other thing, the system of view-points of Nomenclature has been adopted for consideration in relation to Arihant. On this basis Arihants are of four types :—

- (1) Arihant by name. (Nominal)
- (2) Arihant by installation (Assumption)
- (3) Arihant by matter (Substance)
- (4) Arihant by reality (Virtue).

The question now arises who out of these four kinds of Arihants is adorable and eulogistic for us. And who is worthy of meditation. But before seeking solution to this question, it is essential that these various aspects be understood first

Firstly, take the Arihant by name. Arihant by name is not connected with the quality of Arihant. If any unconscious or conscious thing is designated as Arihant, that name begins to be called Arihant. If some father names his son Arihant, that son is Arihant by name. You must have heard the ancient names of Arhaddas, Jinadas, etc.. Now a days, also hundreds of names are prevalent in the names of specific Tirthankars-e. g. Rishabh Kumar, Ajit Kumar etc. So also names like Vardhman, Parshwanath. Jinaraj

etc. are adopted. Likewise, if you have named your son as Arihant and call him by such name and he speaks like wise, though there is neither any virtue of Arihant (non-attachment) nor of the omniscience, yet you call him Arihant. What Arihant then he is ? According to Jain doctrine he is Arihant by name

Just as there are Arihants by name, so also there are Arihants by Installation (Assumption). In Arihant by assumption also, despite non-expectation of virtues Arihant is being supposed in some thing. Just as in a map of Geography, some point is marked and it is being termed as the Himalayas, it is the Aravali mountain, it is the Vindhya-chal or it is lake or a particular city. In the map of Jambhu Dweep, a point is fixed exactly in the centre and it is named as Meruparvat. This is indication of assumption. If some one conceives that point as a mountain of gold and begins to search gold therein or from the map of the Himalayas wants to fetch ice or water, he will be committing a mistake. In fact the assumption is a mere hint to explain the real thing. This is a mere indication to explain to a new learner. The object is that with a view to explain the Arihant or with any other intention, he is being assumed in some thing. That thing may be either an idol or some thing else like unbroken grains (rice) but the Arihant so assumed therein is known as Arihant by Installation (Assumption).

On the occasion of marriages, you must have noticed that some unbroken grains (rice) are put and saffron (red powder) splashes are spattered over them and the Brahman utters the incantation ; अयं इन्द्रः अयं वरुणः. Thus he installs Indra as well as Varun Gods. In stone pebbles Ganeshji and Bheronji etc. are installed.

Where short time installation is required, the installed God is invoked. The Meaning of invocation is to invite the installed God in the symbol of that thing. But when the work is finished. "सर्वेयान्तु यथा स्थितिम्" i. e. those Gods who were invoked earlier, may now disperse to their own abodes. By saying so their abandonment (departure) is resorted. Afterwards those unbroken grains (rice) are collected and put aside.

Thus from the invocation upto the dispersion the installation remains in tact and during such installation that symbol is called in the name of such God.

Like Indra and others, the Arihant is also installed in the 'Disc of Siddh'. The installation is statues-que as well as it is also un-statuesque. The installation of the identical form of idol or picture

is known as statues-que installation and where there is no such resemblance, e. g. grains etc. are known as unstatues-que. The gist is that the assumption of Arihant in any resemblant or unidentical things as also what is installed is known as 'Arihant by supposition' (Assumption).

The third distinction is Arihant by matter, (substance). What is the significance of the matter here is to be seen. Two definitions of the matter here is to be seen. Two definitions of the matter (substance) have been laid down generally in two ways :—

(1) भावस्य कारणं द्रव्यम् ।

(2) अनुपयोगो द्रव्यम् ॥

According to the first interpretation, that which is the cause of real is the Dravya (substance) i. e. that substance which does not possess a specified phenomena (virtue) at present but the cause of that phenomena exists at present, that substance at present is called Dravya.

For example some person is not following the established code of conduct of the ascetic during the present period, but after some hours or days he will be pursuing the code of conduct of An Ascetic by actually becoming an ascetic, then that person will be known at present as Dravya Sadhu (Ascetic by substance).

The child is not the owner of the house to-day, but will become so tomorrow. Then he will be called the owner of the house by substance, will be called a Seth by substance. He does not possess the real ownership to-day and cannot utilise the rights of the ownership of the house and such action may also not be proper for him, but he is to become the owner tomorrow. In such a state, he is said at present as owner of the house by substance.

Though you are aware in your mind that he will be becoming the owner of the house tomorrow. yet so long as he does not legally become the owner, dealings of borrowing and lendings etc. are not conducted by you by admitting him as the owner. The reason is that he is not the de-jure owner. Despite this, if some of you conduct any dealings, it will not be reckoned lawful or enforceable. If your case be presented before any court or the panchayat, it will be dismissed.

The same thing may also be understood with regard to the Arihant by substance. One who has not yet destroyed all the four types of Karmas interfering with the true nature of the soul, but he is to annihilate them in future, if he is called for the present as Arihant by words, he is Arihant by substance (or would be Arihant).

How long does the Arihant by substance exist ? If the meaning of the Arihant word could be accepted as limited for the 'Tirthankar' i. e. the founder of the Path of Religion, then right from the bondage of the Karma of Tirthankar uptil the fruition in the 13th ladder of Evolution, he will be known as Arihant by substance. That is the existence of the soul in the period between the Bondage and fruition of Tirthankar Nam Karma will be known as Tirthankar by matter. (substance).

While eulogising, the Preceptor Shri Mantung has said :

यैः शान्तरागरुचिभिः परमाणुभिस्त्वम्,
निर्मापितस्त्रिभुवनैकललामभूत ।
तावन्त एव खलु तेऽप्यणवः पृथिव्यां,
यत्तो समानमपरं न हि रूपमस्ति ॥

That is 'O Ye Lord, the only Embellishment of the three worlds.

The peaceful and splendid atoms with which your physical frame has been constituted, were only limited to the extent required for such constitution, as there is none else excelling your Beauty and Lustre."

The learned Preceptor by putting the question to himself has answered himself. In this gigantic world there are countless beings, but those excellent atoms with which your body has been constituted, it seems are only limited to that extent only. Had there been more such atoms, another body like that of yours might have been built. But such another body is not perceptible elsewhere. Therefore it can be concluded that after constituting your body no such like atoms were left at all, What a beautiful and fine conception it is ?

The object of this narration here is that mass of body to which from the era of origin till the end of the existence we call Arihant, is also in fact the Arihant by matter. By dint of the mass of body in the status of Arihant by substance, accomplishment of Arihant by virtues (Real) has been attained. Therefore those devotees who want to gain the status of the Arihant by virtues, have to proceed while respecting the Arihant by substance. But that mass of body does not become revered, praise-worthy or lovely so long as the status of Arihant in reality is not attained. This is the reason why on the occasion of the birth of Tirthankar, Gods, Goddesses, Indras and she-Indras have come and made obeisance but the Sadhus and Sadhvis (Jain monks and Nuns) and the Jain lay men (house-holders both male and female) do not pay any homage.

So also when the soul of Trithankar abandons the body, when Tirthankar attains salvation and the body remains merely a carcass, even then the Gods and Indras respect that body, worship and bow to it; but the Gandhars, monks and Nuns, the male and female-Jain householders do not pay homage to that dead body. The reason of this is that phenomenon of Arihant by Reality is not there. Those virtues like infinite knowledge, infinite perception, permanent self belief, (born of total annihilation of infatuating karmas), eternal happiness and the endless power etc. which are essential for the Arihant by reality, do not exist in that mass of body of that Carcase. On account of these virtues some soul is called Arihant in reality. In the absence of these virtues, that physical mass of body is called Arihant by substance. (Dravya Arihant). Thus those whom we pray pay homage make obeisance and follow them by admitting them as the ideal of our amelioration, are not the foregoing three Arihants by name, assumption and substance but are only the Arihants by reality, who have attained the Omniscience and the Non-attachment, and in whose soul the limitless ocean of infinite knowledge, infinite perception-Supermost conduct, and endless power of the soul ripples and whose voice of Non-attachment indicates the righteous path to the world. Only such Arihant is worth reverence. Salutational and adorable. Only with his eulogy, the worshipper gets the true benefit of the prayer. Being corporeal, such Arihant, may confer the benefit of religion on some one whether by speech, or at times may not at all give the same, yet by the contemplation and meditation of the Arihant (by reality) that splendour blossoms in our soul with whose lustre faculties of our soul develop. Therefore, learned poet Vinai Chandra says :—

शिवसुख प्रार्थना करसूँ,
 उज्ज्वल ध्यान हिये घरसूँ,
 रसना तुम महिमा करसूँ,
 प्रभु ! इरा विव भवसागर तरसूँ,
 मुझ म्हेर करो चन्द्र प्रभु जगजीवन-अन्तर्यामी,
 भव दुःख हरो, सुगिए अरज हमारी हो त्रिभुवनस्वामी ॥

Here the poet has elucidated two purposes. Firstly, he said "I do not pray for the corporeal pleasures. I do not pray for eating; drinking, clothing or for the attainment of happiness of children. I will solely pray for the happiness of the salvation for the bliss of the soul and for the self-blessedness." But so long as you will not detract yourself from the inauspicious sentiments and enter into noble

auspicious ones, your prayer will be like that of a shot fired by some soldier in the air. What benefit the soldier is to derive by firing a shot in the air ? He will uselessly fritter away his energy because he has no predetermined aim. So also if we will pray by aiming at the true nature of the Almighty, our shot will not go empty, our attempt will not be vain. The vices of our soul will be finished, they would vanish for ever and anon. If we fix the target to be shot as sorrow, anxiety, sensual lust or anger, love or malice, arrogance and whatsoever other defect, by shooting the unfalling arrow of the prayer, it will do its job and the worshipper will experience that his weakness that existed has been eliminated as a result of the constant conducting of the prayer of the Almighty.

A person is extremely wrathful, arrogant, greedy and stupid, but if he conducts the prayer with pious (splendid) feelings, he will realise within a few days that the intensity of his anger is some what reduced. Therefore the poet says :

शिव सुख प्रार्थना करसूँ,
उज्ज्वल ध्यान हिये धरसूँ ।

By undergoing the pious meditation, which is the target to be aimed at ? In this connection it has been said :

रसना तुम महिमा करसूँ ।

That is, "Oh Lord" with the tongue I would sing the song of your greatness."

If with bright meditation, this tongue begins to chant the greatness of the Almighty, take it for granted that in your conscience that splendour, that wonderful light, that peace will not go undiffused with the attainment of which the human beings become blessed. But if the first pedestal remains imperfect, refulgence does not dawn in meditation, if seat is not properly planted, the seat be unsteady, the eye be inconstant and the mind also remains fickle, every where instability permeates and by uttering the words of obeisance to Arihant and Siddhs like 'Namo Arihantanam (Homage to Embodied perfect souls) Namo Sidhanam (Homage to Liberated souls), the Rosary be quickly rotated, neither delight is expected to emerge nor the desired perfection is to accrue. By acting in such manner not one day, but even if one epoch is spent, a life be completed and infinite period may also elapse, yet that bliss is not likely to dawn. Therefore the first pedestal should be corrected foremost and brighten the meditation. If you want to govern your conscience, you must first have the control on the Posture,

You sit for about 1/4 to 1/2 hour for prayer, but even for that time you cannot remain seated with one posture. You cannot keep fixed vision. But when you go to see some picture, what happens ? Does it also happen at that time that while the picture is being exhibited in front and you look hither and thither ? No it is not so there. There you remain concentrated. There even in the second show you do not fall asleep. But here your neck always remains rocking and rotating like an effigy of rubber spring. Under such conditions neither the true aspect of the prayer comes before, nor the full benefit of the prayer is available. On the occasion of Holi multiforms are Variegated. A mimic creates multilateral disguises. In the same way we should not pretend the disguise of the worshipper but should shoulder the responsibility of the worshipper with earnestness and sincerity.

Once we had heard that during the period of Princedom some mimic disguised. That was his profession. In the art of creating disguise he was so proficient that spectators could have never conceived him as an imitator. He apparently used to appear as such. He had conducted such disguises many times.

One day, he disguised the form of an old recluse. In a grand style he arrived in the darbar of the ruler. By looking at him from a distance, the king thought that some of his preceptors is coming. The ruler atonce stepped down from his throne and bowed to him. The moment the king attempted to touch his feet, the mimic slipped aside. The ruler atonce understood the situation and felt shy. At the same time rage over took the Ruler's mind because that villain had abased him by imitating the guise of his revered preceptor and he should accordingly be awarded the punishment for his wickedness.

The mimic read the mental feeling of the Ruler by having a glance at his face, He understood that he was to be punished severely for that disguise. He also thought at once that before meeting punishment he must guard himself. The jesters are very proficient and possess the sharp acumen to grasp the mental feelings.

The mimic after saluting the ruler went away. After some days he imitated another disguise. This time he designed the guise of a chaste Lady. By imitating the guise of a chaste lady he reached the cremation ground through the market. There he lit the pyre and by placing his husband thereon, became ready to dedicate himself to the Vulcan, i.e. to God of fire. The whole city rushed to witness such a buffoonery of his. The Ruler also went there and recognised on seeing

him. He thought in what a fine way he had been dramatising the buffoonery.

But when the mimic actually appeared inclined to enter the funeral pyre, the ruler by moving ahead stopped him and caught hold of him. Then he spoke "O Maharaj ! I have imitated, let it be completed. My mimicry would remain incomplete without entry into the funeral pyre".

"To-day my imitation will have the true performance. When the guise of Sadhu was imitated, I did not even touch the golden coins likely to have been given by you. If to-day I have adopted the guise of a chaste lady, I would fulfil the same. If on that day, I did not care for money, how could I have the yearning for my life today ?".

Thus despite the resistance of the ruler, the mimic entered the funeral pyre and ended his life.

This example has been cited before you. What is the object of it ? Why did the mimic immolate his life ? He had imitated the guise and in the pretence also true mental activity and imitation was called for. Then only does the disguise prove complete. There goes the famous 'saying' Imitation also needs wisdom.

Therefore, if you sit on the seat of Subahu, Raja Pradeshi or the great devotees of the past, follow them and immitate their contemplation, at least for such time you must imitate thoroughly so long as you are seated on that seat. If with like radiance, you will imitate internally as well as externally, certainly you will be able to reap some fruit. But if you cannot even imitate exactly it may be different thing.

So the poet says : "By bearing in mind the three cardinal things, I would pray for the divine happiness, would engage my mind as well as the body in the prayer and my tongue would continue absorbed in eulogizing your merits. What would be its result ?

‘इण विधि भवसागर तिरसू’

By conducting the prayer in such manner, I will cross the ocean of the existence and would end the long lasting cycle of trans-migrations.

Learned Vinai Chandrajī was also a worshipper and you are also the worshipper. By conducting the prayer, he had identified his conscience with the almighty. If you will follow his footsteps, would engage yourself with right procedure in the path of devotion by assimilating his words in your head and heart, undoubtedly you will

attain the spiritual light. Your mental power would strengthen. Your vigour will develop and your defects will fade away. Thus a day would eventually dawn when from the worshipper you would yourself become the worshipped.

Thus one who prays likewise, becomes the Reverenced (Almighty) from the reverent (Devotee), becomes Narayan from the human being—one who is pursuer of worldly path to-day becomes entitled to the Divine path of Salvation. Therefore if you have to attain the status of the Almighty by reality, you must conduct the prayer with the purity of sentiments by making the object of your prayer as the Arihant by virtues (Reality). If you conduct such prayer, you will attain complete perfection of your soul by becoming Sidha (Accomplished), omniscient and Puremost for which you are conducting the prayer.



CHAPTER 9

Our Soul itself Is the Supermost potentiality Power of the weak is the Almighty :

ब्रात ऊठ श्री शान्ति जिनंद को,
सुमिरण कीजे घड़ी घड़ी ।
संकट कीटि कटे भव संचित,
जो ध्यावे मन भाव धरी ॥

This is the prayer of Lord Shanti Nath Almighty. It seems Almighty has been eulogised or prayed, but if the phraseology of the prayer is carefully scrutinized, it would appear that the poet, rather than petitioning in the feet of the Almighty, has manifested the talk of solicitation more to himself. At the very out set, the devotee is saying to himself : O conscious being ! Just as you remain entangled day and night in the embarrassment of sensual pleasures and passions in the same way if every early morning after getting up, you can contemplate the Shanti Nath Almighty, with steadfast faith, extraordinary splendour would awaken in your inward spirit.

With great reliance and resoluteness, this act impetus has been made. This is an approved doctrine of truth that an aspirant becomes the devotee at that time, the vow-observer is termed an ascetic at that moment, the contemplator can attain the status of the accomplished only then and his voice can reach the feet of Almighty only then, when all the rankles (Thorns) and vices of the conscience are removed. Therefore, it is also true that the voice of the articulate prayer does not prove as efficacious as the resonance of the conscience does. A man, with howsoever force of tongue, may utter the words loudly, but if the call of his conscience is not with him, the synchronism of the heart is not simultaneous, that utterance would not be capable and forceful. Contrarily, if the other person with howsoever low voice may be conducting the prayer, so much so that his nearby colleague may not be even able to hear it, yet if that sound oozes out of the heart, the power of his prayer would be wonderful. His prayer will possess such potentiality that large golden thrones and even the thrones of the Indras (Celestial gods) would be shaken.

Thus one who conducts the prayer by his inner conscience will immerse himself in the pond of ambrosia of the Almighty's devotion and afterwards on being absorbed therein, all his griefs, troubles, sufferings, ignorance and restlessness would vanish like a small pebble thrown in the sea. The pebble thrown in the sea disappears to a place not known. After dropping that small pebble in the sea, if you attempt to trace it out the next moment, it cannot be found. In the same way when the worshipper by becoming absorbed and concentrated in the Almighty with the thread of his conscience linked with the Almighty conducts the prayer in sweet melodious and feeble voice then the afflicted and outrageous contemplations, disorders arising out of attachment and aversion and the dirty determinations disappear in such a way as to be untraceable any where. At that time the mental condition of the worshipper is extraordinary. If at that time some one comes and tells a thing of grief, approbates to encourage his vanity, or says something likely to develop, sensual pleasures and defects, those words even after falling into his ears disappear in the same way as a pebble thrown into the sea. Those heard words become unheard.

Shri Umaswami—the eminent author of Tatwārth Sūtra says.

निःशल्यो ब्रूते ।

He alone is the vow-observer who has cast away the rankles (thorns). Thorns are of three varieties; deceit, delusion (false belief) and longing for corporeal benefits. Without removing them, the status of an ascetic (vowed sage) cannot be attained.

The literal meaning of 'Shalya' is thorn. Curtain is also called a Shalya (thorn). There are wrinkles in the cloth and if any man without removing them rubs soap over it and washes the cloth, could the cloth be thoroughly cleaned? Where there were wrinkles, could there be cleanliness? When you stretch the cloth and see for yourself you will find that some lines have remained corrugated. What are those lines? They are indicating that the dirt has remained at this place.

The same is the condition of the heart. With the sentiments of devotion and with the pure water of the Ganges of the knowledge, the prayer is meant for cleansing the soul. But if the thorn (rankle) is left, curtain remains, any sort of deceitful sentiments linger somewhere, then soul would not be able to be wholly purified. Therefore it has been said O Worshipper "If thou wilt practise devotion by keeping the curtain of deceit, cravings of corporeal benefits and worldly desires, of the falsehood (delusion) in your mind, and if thy

utmost that their son could be cured. Even his brothers and relations left no stone unturned. It was also their ardent wish that their brother could be healthy. The physicians thought that he was the only son of the millionaire, who was prepared to spend liberally any amount, and yet if he could not be cured, the faith of the public in the proficiency of their knowledge would cease. Dishonour would betake them and their labour would go waste. By thinking this they also applied their entire genius. While introducing himself before the Monarch Shrenik, the Anathi ascetic narrates voluntarily :—

उवट्ठिया मे आयरिया, विज्जामंत तिगिच्छया ।
अवीया सत्थकुसला, मन्तमूलविसारया ॥
ते मे तिगिच्छं कुव्वंति, चाउप्पायं जहाहियं ।
न य दुक्खा विमोएइ, एसा मज्झ अणाहया ॥

(Uttaradhyayan Ch. 20 G22/23.)

The saint says to the King, "O King, do not think that no physician was available to me. My father was so wealthy that he could enclose the elephant along with its canopy with gold, could cover with diamonds and emeralds. Therefore for my treatment big and renowned learned physicians of intellect and the preceptors in contations were called for. Those preceptors were so much skilled that in their comparison no one would stand. They treated me in every possible way by staking their lives, yet they were not able to cure me from the pain. "O King ! this is my orphanage (Helplessness)."

Anathi saint thought that perhaps Shrenik might be thinking that in the absence of wife, he had renounced the world. Therefore he said :—

भारिया मे महाराय, अणुरत्ता अणुव्वया ।
अंसुपुण्णेहि नयणेहि, उरं मे परिसिचई ॥
अन्नं पाणं च ण्हाणं च, गंधमल्लविलेवणं ।
मए नायमनायं वा, सा वाला नेव भुंजई ॥
खणं पि मे महाराय, पासाओ मे न फिट्ठइ ।
न य दुक्खा विमोएइ, एसा मज्झ अणाहया ॥

(Uttaradhyayan Ch. 20 G 28/30)

The saint says O Maharaj "My wife was devoted and was obedient to me. When my entire body was burning with excessive pain, she used to wetten my chest with her tears. She had given up eating, drinking and bathing etc, and never used to leave me even for a moment. Yet Maharaj, she could not save me from my suffering." "This is my Orphanage. (Helplessness) "

"Thus no stone was left unturned in any way. Yet I had to be disappointed, I was reckoning body, wealth, kinsmen and the family as my power but my such delusion was removed. I realised that all these are not my sources of strength. They are remote objects." This sentiment of Anathi saint has been described in vedic Traditions in these words.

सुने री मैंने निर्वल के बल राम ।

(God helps the weak)

Here the meaning of weak is non-efficiency of external powers. The power is of two kinds: material and the spiritual power. Strength of body, power of wealth, power of family, power of governance, strength of army, power of the authority are all material powers. This material power is extremely dear to the living beings and they depend on it only. Generally all worldly beings are engaged day and night in attaining this power and wrangle (rot) for the same. But during the hour of test how weak this power proves, you are all well aware of the same. Anathi saint had the lustrous experience of the same in his life which is not so difficult as to be unknown to any of you.

All experiences are the same, the only difference is that he benefitted from that experience while you are not reaping the same. He enlightened his soul but in your soul the unawakening is so thickly diffused that despite such repeated experiences it is not destroyed.

The spiritual power is the power of the soul, is the power of the Almighty and it is the real power. It is not so deceitful like the material power. It is not the power to cause derision by disappearing during the hour of peril. If it be there, it works always every where. Yet you have no interest in it. You give more importance to the power of wealth than the power of knowledge and your conduct bears testimony to that effect. But remember, Anathi Saint says "All the powers of world were tested but non proved effective. Despite their being the material power, I only experienced that I was helpless. Then I recollected."

सुने री मैंने निर्वल के बल राम

So long as the material power works, the spiritual power is never recollected. If any wealthy man seated in a motor car is going and suddenly if any accident occurs, would he remember his iron safe or the Almighty ?

Imagine that some fire has taken place On all sides the flames of the fire are frantically spreading like the demons terribly, there is no way out for safety and it has been perceived that the wealth of the

prayer will be likewise, ye cannot be successful in sanctifying thy soul, properly, and if after removing these thorns thou will connect the power of the heart along with the strength of words, thy first success will be that thou shall attain the object of self-sanctification and self-bliss for which thou art striving. Besides that sufferings which thou art experiencing on account of the circumstances or the ill-luck and the bitterness thou art feeling, would also be got rid of.

There are abundant instances of such worshippers in the Treatise but the types of their prayers are varied and different. One is conducting the prayer by shouting amongst 50-100 persons; while the other is silently conducting the same with obmutescence (Silence).

The shape of silent prayer may not perhaps come before our eyes, and we may not be able to perceive that such prayer is going on. We can term it as the mental prayer while the sounding prayer can be designated as the articulate prayer. Out of this some is individual prayer while some other is collective prayer. We have just now conducted the collective prayer. If a person sits in a solitary place and conducts the prayers it would be the individual prayer. In collective prayer also, some times meditation is done without any utterance, e. g. 'Lesson of Loggas' (Eulogy of Tirthankaras). This is mental prayer. Despite being collective, it will not be called vocal. Yet both of them are the prayers.

Thus there are many forms of prayer. The worshipper may choose any type, the only thing to be borne in mind is that his voice should not come out without touching the heart. If the devotee conducts the prayer by maintaining such prudence, he would experience that pleasure which we call as indescribable happiness.

It is the advice of the omniscient that one should move by keeping the conscience uncontacted by worldly pleasures and passions, torturous activities and passiveness and should go ahead with the heart imbrued with the spiritual accomplishment. But the world moves in a reverse direction. The people will go into religious places, will read the lesson of the prayer but with the tongue only. Their hearts would be engaged somewhere else. You are seated on the cushion, may be seated in the shop, may be seated for the purpose of receiving or delivering the goods, if perchance some saint is seen, you might raise your hand some what high as a matter of courtesy but where is your heart? Purchance you may even stand up, yet the heart will remain absorbed in the line of business.

So the Almighty says : "What is the nature of light you have obtained by right cognition". The other people who have false vision also eat, drink, clothe and indulge into merriments, then what is the difference between your and their eating, drinking, clothing and merriments ? They conduct all these activities high heartedly and if you are also enamoured of them by heart what is then difference between the two. What is then the distinction between the right vision and the false vision ?.

Shrenik was a king. Udayan was also a King. Both were disciples of Lord Mahavir. Udayan observed the 12 vows of the Jain House-Holder. He used to administer his state. On the occasion of innumerable fairs and festivals, etc. he also used to indulge himself into varied merriments. Despite doing all these, he had one peculiarity. He was detached from them by heart. Physically he was attached while at the heart he was detached. Contrary to this, there is in mind of the man of today, attachment but physically he is detached. One who is outwardly uncoloured (detached) but is inwardly coloured (attached) he would continue more and more to besmer himself by accumulating the Karmas and would engage more and more in the mode of making his soul heavy.

The almighty said : "Look here, the prayer meditation, contemplation and the listening of the teachings of Veetrage, are the means. Out of these one thing should be essentially borne in mind. It is not necessary that in your words there should be sweetness of music, but it is essential that in those words, your heart must be duly hued (imbrued)." If there would be the heart along with dedication, even the most degraded and debased living soul, can destroy his 'Karmas', even though howsoever accumulated they may be of innumerable transmigrations and howsoever thick they may be, he can thus attain the benefits of complete peace and perfect happiness. It would then certainly become his such right. There is no scope for doubt in it, no possibility of distrust. If the human being has dedicated his conscience in the feet of the Veetrage and has removed the curtain of duplicity from the heart, has eliminated the thorn of longings for worldly benefits, has uprooted the thorn of wrong belief and has secured the release from the vices pertaining to life, then no power of the earth can deprive him of the benefits of peace.

The life of Maharaja Shrenik is an example. The life career of Udayan is also before you. The life of Sage Anathi, who was also their contemporary, is also before you. The affliction of body becomes the motive of his prayer. The parents of Saint Anathi tried their

iron safe is not to work here, the power of authority cannot exert, the family and relation etc., cannot render any help, there is no possibility of any assistance from any side, on such occasion of horrible danger on whose feet the call of conscience reaches? on the feet of Almighty, therefore, it is true :

सुने री मैंने निर्वल के बल राम

“The power of Rama is the power of Almighty, that is our Real Self in its full advancement. Rather going far away kindly come nearer and realise that the power of Rama is the power of soul. He who has the power of soul, has the power of Almighty. He whose power of soul has become insolvent cannot also achieve the power of the Almighty.”

What is the meaning of the power of soul becoming bankrupt ? If some incident occurs contrary to the wish, the face grows red with wrath. There is no strength to keep the wrath under restraint. If some topic of greed comes, mind slips, if there be proximity for worldly pleasure, the sense organs begin to run hither and thither like a reinless horse. These are all instances of the want of the power of soul, in the absence of the power of soul, worldly things continue to make the soul agitated, perplexed and impatient. But one who possesses the power of the soul always remains quiet, stationery and firm. No tangible objects of the world or any incident can disturb the quietude of his mind.

What did Rama have ? What did Ravan possess ? Ravan had the greatest worldly power, yet he was defeated Ram had the power of soul and, therefore, he was victorious.

When Rama left the Raj Bhawan of Ayodhya, what was with him ? How much wealth or the army he took with him ? Neither he had the army with him nor the wealth. Yet which thing did not come to him ? When army was needed, was there dearth of the army ? Was there dearth of eatables and drinks. Wherever he went in the wood, cottage was available. Before the doors of whomsoever he moved, he entertained him. Every where he was respected and honoured Why was it so ? Because he had the inward power (force). He had no external power, yet its dearth was never felt. He had no scarcity of any kind.

Ravan had the limitless external power but had no internal stamina. He had lost the inward vitality. Therefore, he goes to seek the help of his brothers, desires, to seek the support of soldiers but that help too turns away its face from him. All those (learnings) on

which he used to rely and think that on the strength of such (learning) he would defeat Ram and finish Laxman, even those thousand skills became useless before the might of the soul of Rama. They did not also lend any support.

All these examples are the sapient proofs of this thing that where the material power fails, the power of the soul succeeds and where there is the power of the soul, there is the power of Almighty, but where there is no power of the soul there is no power of the Almighty. Therefore we said :—

सुने री मैंने निर्वल के वल राम ।

जब लग गजवल अपनो बर्त्यों, नेक सूर्यों नहीं काम ।

(So I have heard that Almighty is the strength of the weak. So long as the elephant exerted his might, not a bit of success was achieved).

After having experimented all the material forces Anathī saint said. "I have realized the hollowness of the worldly powers. I have perceived how these powers prove futile. Then after denouncing the efficiency of the power of my parents, kith and kins, wife, physician etc., and by dedicating myself to the footsteps of the Almighty, I said : Lord If I could be relieved of this pain, I would accept shelter of your feet by renouncing all violent activities and possessiveness, health, home and household affairs, sense of pleasures and passions, and would become serene concentrated, non-outrageous and self-disciplined saint."

After such contemplation, what miracle emanates, this is what he says :—

एवं च चिन्तइत्ताणं, पसुत्तो मि नराहिवा ।

परियत्तन्तीए राईए, वेयणा मे खयं गया ॥

(Uttaradhyayan Ch. 20. G. 33)

(O King, after conceiving this, I slept and when the night was over, I experienced that in the bodily limbs the intense pain that used to trouble, had disappeared as if there was no pain at all.)

I have already pointed out earlier that just as the stone pebble thrown into the sea disappears the next moment, in the same way when the mind is engrossed in the eulogy, contemplation and the meditation of the Almighty and when it becomes absorbed after having severed off all the worldly entanglements; all sorrows, troubles, agonies and diseases become extinct.

Thus when Anathi Saint developed the strength of his sentiments by renouncing the material forces, his pain vanished instantaneously. This astonishing phenomena was possible because his soul had become thornless. He had completely dedicated himself to the feet of the Almighty. He might have not raised the voice loudly like the prayer uttered here, even his wife present beside him might not have possibly heard it, but since along with that prayer, the mental power was so intense that it could reach the Almighty. It could contact his inward soul; with the result that he could cross ashore the world. He became devoid of attachment, delusion and myness (affection).

The purport is that when the aspirant appears in his life, in the true shape of the worshipper, he should bear in mind the words before hinted "निगल्योद्वती" (observer of vows; has no rankles). He should forego his duplicity, lust and delusion. While living in the world and conducting the external activities of eating, drinking etc., he will not be addicted in them and will also remain unclung. His heart will be linked with the Almighty. While doing any thing physically, that devotee will be mentally imbrued with the colour of the Almighty. In the string of his heart only the music of the Almighty would continue to vibrate. Inwardly the pure and brilliant nature of the Almighty will never be lost sight of. With the result that his ignorance will be overcome, dirt will be eliminated and that state which appears full of sadness today, will begin to be felt pleasant and contented

The root of adversity, is ignorance and delusion. With the elimination of ignorance and delusion sorrow is removed. Therefore, the revered Shri Ratan Chandra Saint while praying to the soul, has said :

गये विलाय भरम के बादल,
परमात्म पद पवन करी ।

(Clouds of Delusion have been destroyed by the gale of Almighty's eulogy).

Oh being ! if you will get absorbed yourself on the feet of Shanti Nath Almighty, the clouds of delusion will end. The soul is at present mistaken. It thinks they are my enemies and are harming me. After taking shelter of the feet of the Almighty this false notion is eliminated and it begins to be felt that those appearing as my enemies are in fact my friends and are doing me good rather than any harm.

Various kinds of clouds of doubts keep hovering around in mental firmament. Prayer is done, eulogy is conducted and holy company is also associated, yet the mind remains non-imbued. Its attraction remains somewhere else. It remains hued in other colour.

If you keep your mind alert and see for yourself, you will find that your neck oscillates towards my side. Your mind might be unconsciously wandering whither for. It is better if the Preceptor finishes his sermons early. We have to go there, game is being played at a particular place, we have to go and see it, from such person such thing is to be received. Like this many ideas might be conscionably rotating in the mind. This is exactly known as the mingling of the heart in the other hue.

If you can mould such ideas towards a new direction, perhaps you may be blessed. We have not come now to relieve you of your business. We are not telling you to become an ascetic but are only saying this much that if you cannot completely sacrifice outwardly, at-least do not allow the heart to be hued in that colour. Whatever worldly duties you conduct do not do so with the feelings of amorousness but consider them as unavoidable.

You can say that the founders of the religious path had also married during their domestic lives. Nemi Nath had played 'Fagg' (Holi festival). Why do you then oppose it? why do you call for self-denial? But also do think what is then the difference between the playing of Holi festival by you and him? What was its effect in the mind of Nemi Nath and what effect is taking place in your mind? Nemi Nath while being coloured bodily was unhued by heart. Has such art developed in you? Is your mental power so much ripe? No, then do not quote the name of Nemi Nath. Kindly also attain that much mental power so that even if purchase you are obliged to be coloured by body under worldly pressures, yet the colour does not over take the mind. If mind is allowed to be hued, it is difficult to eliminate that colour till the end of life, If merely the body is coloured that blackness will not be permanent.

Thus by realising the true elements of the prayer, by washing the dirt of sense pleasures and passions and by making the mind clean, if you contemplate the Almighty, you will attain the supreme peace and the greatest bliss.

CHAPTER 10

CLEANSE THE MIRROR OF YOUR CONSCIENCE

The prayer or Shantinath Bhagwan has been done just now. In the prayer of the Veetrag Almighty, how much greatness is centered and how much benefit it can produce in the life of the devotee, the more deeper you go into this discussion, the more new things you will find. The prayer that is done of the feet of the Veetrag Almighty the contemplation of his nature and the eulogy of his greatness that are done, are also meant to manifest our own light and splendour. When the splendour of soul begins to glitter and the internal darkness is removed, all those appearing as outward mental agonies, bodily diseases worldly troubles and the bitterness of life that is there as a result of their experience, are destroyed.

The property of things is strange and singular. A lotus is moon-bloomed while the other is sun-bloomed. The sun-bloomed lotus is on the earth, the Sun exists far above in the horizon, yet when the Sun's rays spread and when they contact the lotus petals, the lotus begins to blossom at once. In the garden you must have seen those flowers which rotate with the rotation of the Sun. People call them as sun bloomed (Suni helian thu). If the Sun is on the east, their faces are also on the east and if the Sun is in the West. their faces also turn towards the West.

The question is why is it so? There is no intellect in the flower like that of the human being. Thought has no apparent consciousness yet it has no false knowledge of quarters. It so rotates as if some one has turned it by catching hold of it. Thus the flower devoid of intelligence and discretion keeps such an intense love (affection) for the rays of the Sun. Whether the rays be sharp or feeble, whether it be the rainy season or the winter season, there does not devolve fluctuation in its such affection, learned poet says:

ज्यों पंकज सूरजमुखी जी, विकसे सूर्य प्रकाश ।

When the flower devoid of consciousness and discretion manifests so much affection for the rays of the Sun, how much then the worshipper-devotee, who is accomplished with the power of contemplation and meditation and is rich of exquisite intellect should evince the

affection towards the almighty ? Through the medium of the prayer, when the rays of the nature of the Almighty contact his mind, the worshipper should not be inattentive towards the Almighty. The Sun as well as the sun-flowers are not of the same Class but the soul and the Almighty are of the same homogeneousness. Generally much attraction is found towards the homogeneous. Let us look at the water during the rainy season. It may be thrown hither and thither and flown any where it will take rest, there only where there would be water of its own property. It will mix with its class and would identify itself. If it cannot do so, it would become vapour and fly upwards or convert itself into the shape of clouds. It goes on seeking that of its own nature.

The homogeneous matter of the soul is the Almighty. Therefore, when a considerate human being, while seeking and soliciting peace in the most elegant things and costly grandeur of this world, becomes disappointed, then by becoming in-different to them like percolating and filtered water, absorbs himself in the nature of the Almighty. There at he gets peace and rest.

When the flower has the related natural property of blossoming on the contact of the rays of Sun, it is but natural that the ordinary soul should blossom by contemplation, meditation and the eulogy of the greatness of the Almighty. The meaning of blossoming is to be delighted and the unblossoming is to become blink. Shrinking of the petals of flower is its blinking and the withering of man is his blinking.

The peculiarity of the contemplation of the nature of the Almighty is that the soul (which is unable to understand its true nature since eternity and is in sequence flowing into materialism and due to which blinkness has overtaken) when perceives its status of Veetragata through the meditation and contemplation of the Almighty, the entire state of its winkhood ends. Its like mind blossoms and begins to buzz with joyous effect, Just as the bee buzzes around the flower of Malti, in the same way the mind begins to hum the words of the sweet prayer.

Over the flower of Malti, the bee buzzes because the flavour of its nectar is dear to it. But why does the soul hum while contemplating the shape of the Almighty and uttering the words of the prayer ? What has it to derive ? Its answer is that the soul wants to savour the nectar of the virtues of the Almightyness.

The soul is imperfect while the Almighty is perfect. Where there is imperfection, there is the thirst, want and the solicitation. The

imperfect goes where the perfection is perceptible to him and endeavours to eliminate his imperfection. He thinks his imperfection may end, thirst be quenched and perfection may dawn in him.

Soul is loitering in materialism, but when it catches the glimpses of right knowledge, then he reckons the worldly objects unsuitable and worthless and begins to disassociate from them and stands coveted to seize the nectar of Almighty's virtues, He contemplates that the super natural flood of light of infinite knowledge, infinite perception which is glittering in Almighty, is also the potential nature of his soul, but it is withered and enshrouded. If he shall recollect, meditate, contemplate, pray and eulogize its grandeur, it would also kindle forth in his internal self. Then He also would attain the supreme splendid status of the Almighty.

A query may arise here, as to how by the contact of the flood light of Almighty, a light may kindle forth in our soul. Firstly there is great a distance of space between the Almighty and the mundane soul. Secondly, the Almighty accomplishes nothing. In such circumstances, how could the evolution of mundane soul take place by the remembrance and contemplation of the Almighty ?

Jasper and moonstone gems would provide its answer. There is also great difference in the distance between the Sun and the Jasper gem, yet if the Jasper gem could be placed in front of the Sun and some cotton or the cloth be put below, would the fire in the cotton or the cloth not ignite ? Leave aside the Jasper gem. Take an ordinary glass or convex lens. Many people experiment it. If for some seconds or 5-10 minutes, the glass or convex lens could be placed steady in front of the light of the sun, the cotton lying below it begins to burn. If there be the cloth, it also begins to burn. In olden times people used to brand with it.

From where has the energy of burning the cotton emerged in the glass or lens ? It has attained that property from the Sun. It has obtained both the light of the Sun and its heat from the Sun. Indeed it is the property of the Sun. But he who has the capability to take can alone borrow heat and light. The Pillar of timber and the earthen pot of clay cannot seize them. Though the Sun does no partiality that it may give the energy to any one as of favour or may refuse to any other as of disfavour. But the thing is that the glass has completely cleansed itself, i e, it is clean extrinsically and intrinsically. Therefore on striking it the rays of Sun begin to burn and the things nearby also begin to take fire. But since the external as well as the internal structure

of the pillar and the earthen pot are not likewise clean, therefore they are unable to seize its heat.

You know that there are two kinds of living beings in the world. One kind is that of those who feel delighted at the rise of the Sun and become overjoyed. The Second type is that of those beings who become inactive with the dawn of the Sun. What do you call them?

‘OWLS’

On the festival of Holi, a conference of fools was held. Filthy words and songs were displayed. Many people relished it. If these people were inspired to gather in pious association, could it have been relishing to them ? It would not have been.

What is the habit of the king of Night ? To remain aloof from the light. There are people of such temperament also who like the rays of the sun, run far and away from the devotion and self study of scriptures. They do not like the light of the divine devotion and hide themselves on looking at the same. In the conscience of such people, the divine light does not bloom. Those whose minds are not clean cannot grasp the splendour of Godliness.

Those rays which are falling at the present on that pillar, if they fall on a glass, would they remain the same ? No. They would begin to glitter and their reflection would fall on the wall opposite. The insensible glass has also this speciality. It has attained purity, it has eliminated its dirt in the same way that person whose conscience has been radiated by the rays of the knowledge of the Almighty also brightens others. An ancient Preceptor says :—

मुक्ति गतेऽपीश ! विशुद्ध चित्ते ।
गुणाधिरोपेण ममासि साक्षात् ।
भानुर्ददीयानपि दर्पणेषु,
सगान्ध किं द्योतयते गृहान्तः ॥

(O Lord though you have attained Salvation yet you are perceivable to me, as you have implanted your virtues in my clean conscience. Does not the Sun though very distant by reflecting its rays in a mirror quickly enlighten the inner part of a house ? (It does).

He says ‘O Lord: the benefit of your recollection, meditation and contemplation is not invisible. It is apparent. If some one ask what is the benefit of eating food ? It would be retorted a mirror is not required to perceive the hand bangles. It could be said, see for yourself, if you want to know it kindly eat and see for yourself. In the same way one who wants to know the benefits of the Almighty’s recollec-

tion-contemplation, he may examine by recollecting and contemplation. It will be known by the experience. What is not perceptible by hearing, that could be known by doing.

Food is taken again and again. Therefore the advantage of food could be understood easily. Every one knows that face gets refreshed with food lest the body should become weak and shrink like a thorn. Thus food is extremely essential to sustain the body.

If there be even one day's abstention in food, or fast is to be undertaken on account of bodily disorders etc., the difference overtakes the beauty of the body. The purport is that the effect and benefits of food are within your experience. It needs no demonstration from others. For it no inspiration from any one is necessiated.

If no inspiration for food is needed, why then it is so for the prayer. This is because while you have savoured the taste of food, you need not relish that of the prayer. So long as it is not tasted, till then its advice is necessiated, but that devotee who has once experienced the transcendental pleasure of the prayer, knows how much sweetness is in it, how much over joy lies therein.

I just now quoted an example of a glass before you. If by cleansing the bottom of the glass it is erected in front of the Sun, could that splendour arise therein ? When its dirt is removed, it shall shine then and shall brighten others also.

The mirror is clean but if a thinnest cloth, etc. intercept it, then what would happen ? That brilliance could not be produced therein.

Well if the cloth is also removed, but the mirror be put reverse, then ? That brightness would not dawn in it.

If the mirror is straight, but if it is not steady and is wavering, could it then also diffuse sun's rays evenly ? No.

So long as there is absence of steadiness in the mirror, there is dirt and has cover, and any of these three defects exists therein, the mirror can neither absorb the rays of the Sun properly, nor can diffuse them.

Through the meditation, divine light is received. But therein also the aforesaid three defects impede. These defects do not permit that splendour to be produced in you.

Have you set for prayer only today or you have had ever sat earlier also ! Have you hummed only in your present existence or had you ever muttered previously also ? The soul is wandering into various transmigrations since eternity and has attained human axis-

tences at infinite times. In such circumstances, it is certain that not once, but thousand of times, millions of times and even countless times, you must have muttered just as you have hummed now. But it has to be examined whether the mirror of your heart is not unsteady, soot is not painted on the mirror of your heart ?.

The fact is this that this life mundane soul has conducted the prayer by words infinite times. It has been muttering during the various existences. Yet the divine light has not awakened. The reason of it is that the mirror has not been cleaned, but has been erected all atonce. How can the brilliance emerge by erecting straight without cleansing ? If the radiance does not manifest what is the fault of the mirror ? And so also what is the fault of the prayer ? What is the guilt of the rays of the Sun ? The rays are there where they are but it is not their nature to sparkle on an unclean mirror.

The scientists utilise various rays in the medical treatment. If you mark you will find how much clean they keep the glass and how much steady they keep it. Likewise it is essential to keep clean and steady the mirror of the heart so as to grasp the rays of the light of the Almighty through the prayer. So long as the mirror of the heart is not clean, is not steady or is not shrouded, then despite muttering of the words, divine splendour does not manifest in the soul.

In that mirror which is cleanly exposed and steady, the sun's rays falling over it are so powerful that they can uproot even the thickest layers accumulated by serious diseases, when the insensible mirror has so much property, what to talk of the mirror of the heart ?. It is sentient and is the mirror of the considerate (reflecting) man. Its vigorous power cannot be even imagined.

You know very well the power of the atom bomb, the hydrogen bomb and the rocket. But you are not conscious of the wonderful potentiality stored in our hearts. There is so much force in the mirror of our heart that it can pull down the moving pockets, atom bombs and the hydrogen bombs. The world is stupified to witness the progress of the material science symbolised in the marvels of bombs and rockets. But if the power could emanate in the mirror of heart, it can display even greater wonders. Where the power rockets and the hydrogen bombs cannot reach, there also the internal power demonstrates its miracles.

For the present, you are merely listening to the talks of the marbels of the intrinsic forces but you are not experiencing them. In order to experience, the heart will have to be thoroughly cleaned and be direc-

ted. With the experience produced by meditation, you will be convinced that the strength of soul is in fact the wonderful power.

You hear many rumours that such and such person has such a vision that he had cast a single glance and the wall of such and such person had toppled down, that the house of a particular person has collapsed. This is the result of bad thoughts and evil vision. You might have seldom heard of the consequences of good vision. In connection with understanding the truth conversation can take place between the eyes and eyes. A disciplined sage, possessing faculty of forming a subtle body can eject a bright figure glaring like crystal out of his body which goes to the feet of the Kewali (omniscient) seated elsewhere and obtains solution of his doubts. Whose miracle is all that ? It is that of mirror of the heart.

Thus just as the mirror absorbing the rays of Sun becomes radiant, in the same way when the soul through the medium of contemplation and meditation, ignites in himself the supreme splendour of the Almighty then that soul also becomes supernatural abode of grandeur.

The meaning of prayer is to keep face to face with the Almighty, and there remains no wall between the two. Then the attributes of the almighty automatically begin to manifest in the soul. If there be no face to face keeping between the two, the light of the Almighty would not appear in the soul. Therefore, there should be absolute identity between the soul and the Almighty. Those who have accomplished success in such devotion in their life they became unblemished, though their past life was extremely agitated, were burdened with heavy burden of 'Karmas' and there was dirt in their life.

In Jain tradition the name of Arjun Mali is famous. In vedic traditions also names like that of Ajamil are famous, Ajamil was a butcher. What a dirty life was that of his. And Arjun Mali was the murderer of innocent men, apparently he was the god of death but when removing the filth of his life, he came before the Veetrag Almighty, kept steady and began to cleanse his soul through the meditation of Veetrag's Nature, to what benefit he was entitled ? What did Arjun attain ? He became the learned from the ignorant and the all knowing from the scanty knowledge. He attained the status of the Almighty.

He mingled the mirror of his heart with the Veetrag Nature, When it was so merged, discretion began to dawn as to what his nature is and what nature is that of mine. Such comparison began to continue and one by one, all the vices began to be eliminated. Vices continued

to be removed and the condition of impediments also continued to be liquidated. The result was that whereas he was once a bundle of defects, thereafter he reached the perfect, pure, awakened, faultless and the spotless status.

If you also want to attain the same phenomena, first of all the mirror of your heart should be cleansed. Afterwards it must be kept steady and, then the deposited enshrouding should be eliminated. It has been said :—

मन-मन्दिर में गाफिले झाड़ू रोज लगाता चल ।

O Ye Negligent, keep brooming your mind daily.

Thus when your conscience is linked with the Nature of the Veetrag, after being purified in the confluence of cleanliness, steadfastness, and non-covering, the wonderful beams of splendour would kindle forth in your conscience.

The means of identifying with the Nature of Veetrag are prayer, meditation, contemplation, self study of Religious books, pious, association, abstinence (control over senses) etc. By taking recourse to these means that splendour would definitely spring forth for whose emergence we have been awaiting since the infinite and the eternal times, for which we remain covetous and which despite being our Nature (attribute) has remained aloof from us. With the effulgence of that supernatural splendour, our entire sorrows and adversities would be eliminated likewise in the same manner just as the clusters of clouds disperse on the blowing of storms. At that time this soul will emerge in the shape of the Reverenced from the phenomena of the worshipper and the clean cascade of indestructible peace will begin to flow. That lustre of knowledge will rise in the soul in whose comparison even hundreds and thousands of times of the Sun and Moon will merely glitter like light worms. The Ocean of unobstructed bliss will begin to ripple which cannot be compared. What a desirable condition is that; And if that is to be attained, Kindly start worshipping the Almighty right from today.



not augmented. Thus the more and more steady faith continues to increase the more and more would commence the abatement of his mind's fickleness.

The antagonistic form of fickleness is steadiness. By retracting the eye from here and there, when you concentrate your vision on the subject under contemplation, then your state will become steady instead of mobile.

The unstable activity signifies fruition (of Karmas) while the stability suggests cessation or cessation-cum annihilation which indicates the conquest over fruition. When we conquer the fruition of Karmas of delusion and ignorance, then our tranquillized sentiments will be transformed into steady Phase. Contrarily, if we remain subjugated to the sense organs our mental condition cannot be steady. So long as our mind is not emancipated from the intensity of the defects of indulgence in sense pleasures, aversion (from ascetism or abstinence) attachment, anger, pride, deceit, greed, etc, till then its mind will remain unsteady.

When the mental phenomena is mobile, the man (none knows), flows from whither to whither. He thinks some thing else while glides in some other direction. He realises well that the Revered God are Arihants (Perfect Embodied souls) and Siddhas (Liberated souls Bodiless) but he forgets these things when the occasion arises. When a child happens to fall sick in the house, he has been attacked by वोदरी (small pox). He ponders, let us importune Sheetlamata and make a promise. Then he proceeds to the Sheetlamata to offer the sacrifice for fulfilment of his desire.

This is the fickle (wavering) mind. Your conscience has become unsteady and has shaken from the Veetrag. Your Revered deity was the God of Gods the Arihant, but when that occasion arrived, the faith tumbled.

On such occasion if the light of the knowledge of the soul, capable of controlling the sense organs and the mind, could be available to man, all his weaknesses are eliminated. With a view to extricate such unsteady beings from the unsteadiness and for bringing them into the steady condition, the Preceptor says : Look here, you are becoming unsteady behind the external power by following the Gods and Goddesses and are losing your implicit faith in the Veetrag. What a big error is it ? You must think whether those whom the world calls Gods and Goddesses, are distinct from the feet of the Veetrag. Have they any separate existence ? Have they some more

peculiarity when compared to the Veetrag ? There is nothing like this. Then why do you confuse your mind ?

Thus from the device that has been adopted to concentrate the mind going astray from the Veetrag and to keep it steady, a third shape of prayer emerges before us. That is the prayer of virtues.

So long as he is not relieved of the intensity of the vices of envy, anger, pride, deceit, greed, etc., his condition is likely to remain unsteady.

Amongst the attributes, one big and the greatest attribute is Ahinsa. Non-violence has been characterized as Bhagwati (Goddess) in the scripture. In the vedic tradition, the fable (tale) of Satya Narayan, is read. If this truth is not the Satya Narayan, who else is then this God. It is clear that non-violence is Goddess and the truth is God Almighty. In the Jain Treatises also, the truth has been declared in unequivocal words as the Almighty.

तं सच्चं खु भयवं ।

Truth verily is Almighty.

—(Prashna Vyakaran).

You must have now understood that the virtues are also adorable. So also the soul is revered, In respect of prayer the more and more deep you dive in, you will aquire more and more mystries.

With the expiry of Holika, a new festival is commencing. Who is that Goddess whom the mistaken and the misled world is out to worship ? The Small and big girls, fetch water in small and big pots by arranging them one over the other and pass while singing. That festival of devotion to Gangor (Shivas Consort) and worship of Sheetla mata (Goddess Variola or Varicella – small pox) has come. But of which Seetlamata the devoted soul thinks. No reasonable beings can think of assuming some piece of stones which have neither any shape nor countenance and in which there are holes and bends as the Goddess. The true devotee is not the lover of unconscious objects. He does not flow in the current of the mistaken and the misguided world. His thought is full of discretion and begins to utter by harbouring divine conception.

म्हारी दया माता थाने मनाऊं देवी शास्वता,
थां सम देवी नहीं कोई जग में हाथां हाथ हज़ूर ।
तूठां ततखिल मिले कामना, दुःख जावे सब दूर ॥

I importunate the permanent Goddess of compassion, O Goddess there is none else visible in your comparison. On thee being pleased

CHAPTER II

THE PRAYER OF VIRTUES

Just as the rays of the Sun are instrumental in glittering the mirror. in the same way contemplation, recollection and meditation of Veetrag are means to enlighten the conscience. This was also demonstrated yesterday, that the elimination of three defects is essential to kindle the splendour of the Veetrag sentiments in the conscience. So long as there is fickleness, impurity and the curtain of delusion in the mind i.e. unsteadiness, filth and perplexity that wonderful brilliance cannot kindle. therefore to awaken that splendour, it is essential to remove all those aforesaid three defects.

There are some such devotees who begin to be lost in pondering, on hearing the condition of eliminating the defects, They conceive this condition as a hard nut to crack. The mind is extremely fickle. It does not seem feasible to keep it cordoned. It is so obstinate that the more and more attempt is made to keep it steady, the more and more unsteady it becomes. If attempt is made to pull it this way, it runs the other side.

The truth of mental unsteadiness cannot be accepted. Those learned who have imposed the condition of keeping the mind steady, too were not unaware of this truth. Yet if they had accepted it essential, it should be taken that is not at all impossible to keep the mind steady. The proficient once do not preach impossible religious performance.

Then how should the unsteadiness of mind be eliminated ? When we ponder over this question, our attention is drawn towards the potentiality of the prayer and its enormous scope.

It has been said earlier that God and Preceptor are the two to be revered. But when we proceed in details and consider it deeply, the number of reverends is increased. The flow of the prayer glides not only towards the God and the Preceptor but also flows towards the self God and some what towards virtues. Thus apart from the prayer of God and Preceptor, the third prayer is that which is done to our own self and the place of fourth prayer is taken over by some virtues.

In the prayer, the virtues have got the status, due to this reason the devotee conducts the prayer some times of his own divine virtues

by the virtues signifying of infinite knowledge, perception etc. of the Almighty He thinks. O Lord your virtues, your such knowledge, such perception and your such boundless bliss may also manifest in me.

Up to this type of prayer, the link of the prayer remains with the Almighty, but when the prayer is done by personifying the merits of the soul in the shape of God and Goddess, a different and third aspect of the prayer emerges before us.

In 'Prashna Vyakaran Sutra' (treatise) non-violence has been termed as the Goddess. In this form the author of the Treatise has placed a new vision before us. It has been said there.

“एसा सा भगवई अहिंसा ।”

There are some Gods and Goddesses who live in the form of the family members of the Almighty. They are separate from him. But the Gods and Goddesses of virtues have inseparable relationship with the Almighty. They do exist undividedly with the Almighty. Amongst such Gods and Goddesses are the non-violence, truth, knowledge, etc.

There is in some respect an identical relation between the substance and its attributes. In other words, it can be said that the cumulus of attributes, conglomeration of inseparable properties is substance. With this point of view the assemblage of pure attributes of knowledge etc. is the only Almighty (Viz. Virtues personified).

The property of consciousness of the Arihant Almighty or the non-violence and truth cannot be separated from him. We may however, for the purpose of our understanding, with an analytical accumen separate the virtues and may utter 'obeisance to knowledge, obeisance to Perception etc. (गमो गगणस्स, गमो दंसणस्स) But in the Veetrag nature knowledge perception etc. have no separate existence. Neither they are separate from Veetrag nor they are distinct inter-se. The entire virtues of the soul are fused in the soul in the same way just as the properties of sweetness, whiteness and hardness etc. are identically fused together in the sugar-candy. However, powerful a machine may be, it cannot disintegrate the ingredients of sweetness, whiteness and hardness of the sugar candy. Likewise the attributes of the soul cannot be dissociated from the soul nor can they be split asunder inter-se.

When virtues are adorable and the worshipper experiences their similarity of relationship with his soul and meditates the defects like fickleness etc. disappear. In these circumstances, it is not much difficult to make the soul well consecrated, powerful and capable. But the difficulty will persist as long as the light of divine virtues is

the desires are fulfilled instantaneously and all the afflictions vanish away.

To which Goddess you have to importune ? The Sisters have to consider specially. Which is this Sheetla Mata who can end the torments of the world and bestow peace to the heart ? She is the only Goddess of compassion. The Goddess of compassion has the competence to extend peace. With a view to establish quietude in place of turmoils the Goddess of compassion has incarnated, It has been rightly said:—

माता दया ! हो तुझको प्रणाम,
तेरे बिना है जग मृत्यु - धाम ।
तू ही बचाती अरु पालती है,
दुखी जनों के दुख टालती है ॥

O Ye, Mother compassion. Salutation to thee. Without thee the world is the abode of death. Thou doth protect and nurture. Thou doth remove the suffering of the afflicted.

Assumption of the Goddess of compassion is not a mere fiction. It is not the story of a mental fancy. By quoting the "Prashna Vyakarana Sutra" it has been said :—

एसा सा भगवई अहिंसा

That is, this Ahinsa is Bhagwati's mother. (Non-violence is the mother Goddess). The poets while following the Gandharas and addressing the compassion as the mother, have importuned her. The poets say: "O Mother there is no other Goddess in the world who can lend power, strength and happiness to the living beings in comparison to you."

Whatever little peace that is perceptible in the world today, is the boon of the Goddess of compassion only. To test this truth, you need not go afar. It can be tested in your own house. Family peace maintains only in that house where every member of the family conducts himself by considering his happiness as secondary and that of the members of the family as primary. The same thing is also applicable in the case of village, city, province and country. This is the aspect of the Goddess of Compassion.

When the child weeps in the morning for a piece of bread and if the mother beats him with a rod, you can mark as to how the temperament of the child becomes: Does he come nearer or runs away because the Goddess of Violence (Hinsa) has so arrived there. But when the mind of mother cools down, the child runs and clasps in her bosom.

Would you be happy over the existence of the Goddess of compassion the house, or would be pleased with the proximity of the demon of violence ? If the mistress of the house or the mother or the sister of the house, conducts the home affairs with love, you will remain in a delighted mood, your entire family will be happy. Would you be pleased if there be blows and bleeding in a cruel way ? Thus in that house which you consider yours, if there is change of mood of the mistress, you may not like to go even for a single hour. You will keep seated outside and will think to let her be cooled down, then you may go in.

Whether any such occasion came in life or not whereby you have thought to avoid for an hour. She may not see your face for an hour and so also you may not see her face. The moment you speak, embers begin to rain. In such circumstances which Goddess do you remember, you wish "O Lord! the mood may now be improved soon so that the trouble may be over" Therefore the poet has said :

म्हारी दया माता । थाने मनाळं देवी शास्वता ।

(O Ye Permanent mother of compassion, I importune thee).

You can think that compassion has been called the mother. But the mother has some conveyance, has some form. Is there any vehicle or shape for this mother ?

So long as the complete metaphor does not emerge, her place cannot be installed in your heart. Therefore, the poet has enacted a complete simile of the Goddess of compassion. He says ;

ज्ञान रूप सिंह की असवारी तप - त्रिशूल है हाथ ।

दानादिक चहुँ वेद विराजे, भुजादंड विस्तार ॥

विनय-मुकुट थारे सिर पर, ऐसो कियो सिंगार ।

म्हारी दया माता ! थाने मनाळं देवी शास्वता ॥

O Ye Eternal mother goddess of compassion, riding on the vehicle of Lion of knowledge, holding the trident of austerities in thy hand, the four venus of Charity etc. adorning thy arms, the diadem of modesty retained on thy head, I worship thee.

Whom the world calls "Sheetla Devi", her vehicle is an ass It has been said :

यादृशी शीतला देवी, तादृशी खरवाहन ।

As is the mother, so has She got the vehicle, the horse of the potter, i.e. an ass :

But whom the learned people treat as Goddess, what is the vehicle of that Goddess of compassion ? She is seated over the lion

of knowledge. This Goddess, in the form of great power, is seated in every house and home. Yet her principal conveyance is the knowledge. Where resideth the knowledge, there the compassion prevails. Where there is ignorance of ass dominates there regins the demon of violence, The giantess reaches there. Where there is the giantess-demon, there does not dwell in the Goddess.

It is proper that Goddess of compassion is seated on the lion but in the hands of the Goddess there also remain terrifying and horrid weapons to remove the obstacles. Then what weapon is there with this Goddess ? While solving this question, the poet has said : There is the trident of the penance." With the use of this trident of penance those enemies of soul like lust, anger, greed, delusion etc, which are extremely dangerous and cruel and which torment the soul constantly, run away hither and thither. They cannot knock at nearer.

It can be said that when the hands of the Goddess are not known where would then remain the trident ? Then the poet points out-Why is it not known ? She has four hands. She is four armed. Her four arms are charity, celibacy, austerity and the pious sentiment.

Thus when the shape of the Goddess of compassion is so bright there might be a new humility in her every limb. There would be the manifestation of new splendour. Over and above this, there is one great peculiarity of the Goddess of compassion. She is seated over the lion of knowledge and has adopted the three pronged lance of penance, yet over her head remains adorned the crown of modesty.

The lion is the symbol of valour while the trident of penance manifests the lustre. With valour and lustre there is the Union of humility. What a beautiful and grand conception it is ? What a hidden mistry lies there ? Only those who have correctly contemplated (weighed) the solemn nature of the compassion and non-violence can understand this thing.

Therefore the Goddess of compassion equipped with such divine powers is our saviour only and she alone can advance our lives ahead. Thus by understanding the form of the Goddess our heart can be made steady.

It is the narration of the Almighty — these are not only the peculiarities of the Goddess of compassion, she has some other specialities also. They are :—

मीयाण विव सरणं, पक्खीणं पिव गगणं,
तिसियाणंपिव सलिलं, लुहियाणं
पिव असणं, समुद्धमज्झेव पोतवहरणं,

चउप्पयाण व आसमपयं दुहट्ठयाणं च
 (व) ओसहिवलं, अडवीमज्जे विसत्थगमणं,
 एत्तो विसिट्ठतरिका अहिंसा

Shelter is pleasant to the terrified, firmament to the Birds, water to the thirsty, food to the hungry, the ship to the drowning into the sea, the stable to the quadrupeds, medicinal vigour to the affected, a reliable association to a forest traveller. But 'Non-violence' is more pleasant and salutary than all of the above.

If a saviour could be available to those frightened beings running hither and thither for the safety of their lives, they become fearless. They get peace, get comfort and begin to experience the happiness.

A pigeon being terrified and gasping, fell in the lap of the King Meghrath. In vedic tradition, instead of Meghrath, the name of Shiv has occurred, but the significance lies not in the name but is of the substance. The pigeon was afflicted, was trembling with fear. But when the shelter of a capable saviour was found and when he put over his hand, his trembling vanished. The fear was removed.

तू ही बचाती अरु पालती है,
 दुखी जनों के दुख टालती है ।

Thou alone protects and nourishes. Thou removes the sufferings of the afflicted.

The Goddess of Ahimsa is the saviour of the dying beings and is the protector of the afflicted. By her dint the sufferings of the world eliminate. A man can give refuge only to limited living beings but the cool shelter of Goddesses of compassion is available to all. She is the giver of refuge to the crown, the scythe, insect, moth, man, god, king of Gods the Indra and Mahendra to one and all.

Instead of the Goddess riding the ass, we should choose the Shelter of that Goddess only whose power is so infinite that even Devendra and Narendra are nurtured under her foliage. By avoiding such a Goddess, why should a discretionary devotee rub his head before a fictitious Goddess ? Why should he loiter there.

Before whom there exists such bright excellent and grand form of the Goddess, before whom there is this pretty vivid image of true Sheetla, can the right visioned man by avoiding her, ever desire to worship any other Sheetla ? Whose nature has no basis, name is not known, form has no place, when and where was she born that too is not known.

In connection with the worldly Sheetla, the story of Sodali has been concocted. It has been said in the story that she was the daugh-

ter of a Brahmin. She began to devour the boys and girls of hither and thither. People began to beat and chastise her. Then a potter gave her the shelter. It was agreed between them whatever would be available to her from the people, its half share would be given to him. Both pondered a bit between themselves and thought out a device. In accordance with that scheme she went ahead and fell into a gutter. At that time the potter gave her support and after placing her on an ass said : You must go out for stroll in the night. Black and ugly as she was, yet over it highly ill-contrived. While the limbs were bent and curved, her face was dreadful. Above all this was the night time. The people on seeing her felt that some witch had come : She would devour.

So the chance of the potter came. He said, "I will save you all. But do one thing worship her every year and importune her."

Thus from that time this Sheetla Mata was created and she began to be worshipped. On the basis of this baseless and incoherent story, thousands of sisters and brothers begin to eat stale food since a day earlier. One day for the Sheetla Mata while on the other day for the Bodari. There is confusion and wobbling and whirling. It is not known where does the intellect of those known as completely right visioned evaporate on such occasions. Where there be violence, the merits of the soul be wiped off and where the mental weakness over takes, how can the life be elevated there ?

Lord said, "adopt the real vision. The birth of happiness and sorrows takes place on account of our own virtuous deeds and sins. In the absence of our virtues and sins, no one can make others happy or unhappy. As you are the creator of the Karmas of your sacred acts and sins, so also you are the creator of your own weal and woes. It is true that in the prosperity and adversity the efficient cause (subsidiary cause) also plays an important part but we should fix that medium only as the subsidiary cause by which our future may not become dark, the soul may not be tarished with the dirt of false belief, ignorance and indiscretion may not augment. There exists the spiritual power of soul like Veetrag God, ascetic Preceptors, the Religion of Compassion. If you make them as the subsidiary means, your future will be blessed The life would continue progressing more and more along the ladders of development. By renouncing such excellent means, he who falls into the unsteady sentiments, cannot get the eternal peace.

Are there no children to the followers of the Islam and the Christian Religions ? Are they not attacked by Bodari or small-pox ? They do

not adore the mother Bodari like you. Do their children not survive? Many of the Jains also do not importune sheetla, yet their children survive like those of yours.

You will say that the thing is right but what would happen if the Goddess does some harm on being displeased? The season is bad, there is only a solitary child. All has to be taken into account.

Some would say that they are aware that there is no religion in it. But what should we do, it is the custom of the world. We are very firm of mind and only sustain the usage externally. We do not do much, some stale pieces are pured. That too the animals eat.

But all these reasonings are wrong. They are symbolic of the weakness and the restlessness of the heart.

The principle of Veetrag suggests something else. Oh you being thou are the store house of inexhaustible power. Infinite knowledge, perception, happiness and prowess are thy Nature. Then why there is so much weakness in thee. If thou hast at all to importune the Goddess, solicit the Ahinsa (Compassion) Bhagati with whose blessings, the world is being nurtured, continued and sustained alive.

Grand beings, the more you practise non-violence in your life and adore it, the more your afflictions, griefs, diseases, mental agonies, bodily discomforts and wordly embarrassments will be annihilated. But contrary to this, you tread on the wrong path, by forgetting your pure nature. You make your inward soul dirty and assume that by eating the stale food, the mother will be pleased, if we worship the mother, the children will remain well, such conception is not conducive for you.

It is the saying of the learned that with the blessings of the Goddess of compassion; peace can be obtained. Only adore her. How is her adoration conducive? Do not terrorize any body, do not harass any one—even with your servant do not conduct harshly. Do not quarrel with your neighbours and bear in mind their happiness and comforts. Extend amnesty to the hungry and helpless. Cherish a desire for the well-being of the others. Do not permit contemptible views to enter the heart. With such process, if you adore the Goddess of compassion, your soul will be protected. You will get peace in this very existence and will be pleased with salvation in future.

There is another history about Chetra Krishna 8 th. How this day has been linked with the small-pox. What sort of importance it has? What is the place of the original founder of the Indian epoch and of the Goddess of creation there in? There is no time left to discuss

all these questions today. It can be said some time later on. It is only to be said today that with whose blessings the world exists, with whose grace we are all alive, who continues to sprinkle drops of nectar in this poisonous world, by forgetting that great Goddess of compassion you should not fall in the trap of illusory-Gods and Goddesses. The inward Goddesses should be awakened and choose her refuge. If you do so, you can attain the supreme happiness.



CHAPTER 12

WONDERFUL ATTRACTION OF PRAYER

This has been said yesterday that just as prayer of the Almighty is done, in the same way the self God and the virtues of the soul are also prayed. During the course of elucidation of the virtues, the narration of the prayer of the Goddess of compassion has also been Done. Non-violence is not distinct from the soul, but is one of the attributes of soul and because of its potentiality it is adorable. It has been said in Bhagwati Sutra:—

आया सामाङ्ग, आया सामाङ्गस्स अट्ठे ।

Though this power is spiritual and remains existent in the soul, but in the ordinary souls it remains fast dormant. With a view to awaken it and in order to bring the same from the realm of darkness to that of light, some times the devotee eulogizes (prays) his virtues and emphasizes their importance before his eyes.

The scriptures have suggested this way to us. It has been said "Oh devotee ! In your interior dwells the Goddess of compassion. She is the object of worship from whom the entire beings of the world hope to derive peace."

Now it is to be seen, whether the prayer is to be done to the virtues, or is conducted on the feet of the God or the preceptor, but how it should a devotee conduct the prayer so as to make it beneficial. In this connection the Master Adepts have considered something. In Geeta, Lord Krishna while pointing out the method of dedication observes :—

सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः । गीता १२ ।

First of all the conscience of the devotee should be quiet and clean and he should attain conquest over his organs. If you want to see your face in tranquil river or in a calm bowl full of water it could be seen. But the condition is that the water must be clean. If the water of the bowl be calm but not clean and be muddy, the face cannot be perceived.

Have you ever tried to peep into a deep cistern by sitting beside its bank. Howsoever deep the pond may be, if its water be calm and clean, the things like stone pebbles etc, lying at the bottom of the pool will be clearly visible to you. Not only the internal things but

even the reflection of the external things could be also seen therein. The external scenery, big mansions standing alongside, the view of the palace etc. can be also seen therein. Such is the speciality in that quiet and clean water.

The heart of the worshipper should be also likewise calm and clean. On whose heart is like that, he need not explain the sentiments dwelling in his conscience to others nor does he take much time to understand the affairs of his life or those of others. In the mind of a clean conscientious worshipper, all things begin to reflect just like the shadow of the surrounding object in the clean water.

Only in such a quiet and clean conscience the powers of divine magnificence of the Almighty are reflected and worshipper becomes blessed by perceiving them internally.

The third condition is the abstinence (control over senses). So long as the devotee does not subdue his sense organs, his heart cannot become quiet till then. The fickleness of the sense organs are impediments in the way of mental peace. Therefore, for the peace and cleanliness of the mind, control of sense is invariably enjoined upon.

When a devotee, equipped with these three merits, sits on the platform of the prayer, it becomes easy to awaken all the divine faculties of the soul. On awakening the powers of soul, wonderful extraordinary and a rare quietude adverts into the conscience. Quick conspicuous waves of happiness begin to ripple and at that time the devotee experiences that all the prosperity of the world grandeur and wealth are too small and trite in comparison to his present glee.

You get an opportunity to read the encomium of Bhaktamar Stotra, but have you ever pondered that when Acharya Mantung, the author of this encomium was pushed inside the prison by a king, how could he remain seated fearless, quiet and healthy in spite of the existence of torment, fear and grief underlying as the auxiliary cause? On whose stratagem was his such fearlessness? What was the basis of his quietude and the cleanliness? How could the bonds (chains) cracklingly shattered without any touch of the hand or the stroke of hammer and the spectators remained surprised and amazed?

Did the Acharya make a call to the Lord to come, save and cut off his bonds. No, yet he had the only one internal strength and only one power of implicit faith in his conscience.

God succours the helpless.

सुने री मैंने निर्वल के वल राम ।

Has any one got the power to imprison the worshipper continuously absorbed in devotion, or a sage remaining immersed in the inconvertable Bliss of the innate consciousness. The world says that he was tested.

Some arrogant persons, some desirous to witness the fun and some envious to the sage, whispered into the ears of the king and told many uneven (good and bad) things regarding him. Some one said : "Mantung is highly miraculous, is a devotee and is a saint. His skill should be tested."

The king was of easily believing nature. He ordered and imprisoned the Preceptor in a room in the interior of the most interiors under 48 locks. Even when that was not found enough, he was handcuffed and his legs were fettered with shackles. But did a Preceptor complain to the Almighty what a strange thing such hardship was ? Your devotee is required to endure this great grief. No he did not complain any such thing. He said.

आपाद कण्ठमुर शृङ्खल वेष्टितांगा,
गाढं बृहन्निगडं कोटि निवृष्ट जंघाः ।
त्वन्नाममन्त्रमनिशं मनुजाः स्मरन्तः,
सद्यः स्वयं विगतबन्धभया भवन्ति ॥

That is, whose limbs and body right from the feet to the neck have been cordoned by big, thick and strong iron chains, whose things have been scratched by the corners of the hard shackles frictioning against, even such people if they continuously contemplate the incantation of your name, keep absorbed day and night in muttering your name, they are atonce relieved of their entire confinements and become fearless. They do not need any one's support for being released from confinements and fear. Even the greatest power of the world cannot frighten them.

No one knows from ear to ears who has come and shattered the confinement and at what time. Who has removed the heavy iron necklace tied around the neck ? Who has suddenly shattered the handcuffs and shackles of the legs and thrown them aside ? Some one has bewitched all atonce with the result that not 1-2-4-10 but all 48 locks were thrown open like ripe fruits falling on Earth on the advent of gale. The worshipper was unconfined as if nothing had happened. The closed doors of the prison became wide open.

The king was amazed the back biters, whisperers were astonished and the spectators lost their wits, while repenting for what he

did, the king fell on the feet of the preceptor, what a wonderful potentiality there lay in the prayer of the quiet-hearted saint ? What a granduer was there ?

We have to see as to what type of eulogy it is ? In it the greatness of the contemplation of the name of the Almighty has been manifested. It was not beseeched "O' Lord, I have been confined, shackles be cut off. I should be helped. If you do not assist, your as well as my honour would be spoiled." The thing is that the true devotee does not become nervous even during the peril, does not stagger from his path. At all time his discretion remains awake.

You people wander here and there. Sometimes after some Goddess while at others after some God. You have no steadfast faith. You come here as of courtesy as of shyness or due to family custom. But where is your beelike mind ? How much resoluteness is therein, this either you know or is known by the Almighty. You two can only know, third party has no right to interfere. You have to think for yourself as to how deep your mind dives into the prayer and how much exulted it becomes during the course of prayer.

The worshipper while conducting the prayer conscientiously, should become so sentimental in chanting the words that the horripilation should overtake him. If the grandeur of the Almighty is eulogised, you should be bristling and if the basket of our vices is unfolded you should be wailing, you should forget the time and the place and there should be no recollection. When there is such a state of concentration, absorption and emotionalism, then only true and beneficial prayer is possible. During the course of such absorption the words coming out of the mouth and thought of mind do not go in vain. But when does it happen ? When the worshipper conducts the prayer by being quiet, clean and self-disciplined, only then such wonderful phenomena emerges.

I was just pointing out the thing regarding the ancient worshippers. The lives of preceptor Mantung and hundreds of such other like devotees are before us. If you ponder deeply over their lives, it will appear that they had reached that state of emotionalism.

The greatness of the sentiments is tested on the emergence of adverse occurrences. With the emergence of the topic of the rage the anger be not there, with the availability of the cause of agitation the excitement be not there, if some one may be troubling and may be conducting adversely against us, yet there be no dirt in the mind, then alone the loftiness of the emotions is measured. It has been said.

विकारहेतौ सति विक्रियन्ते,
येषां न चेतांसि त एव धीराः ॥

Even if the means to deflect the mind be present they do not captivate his mind, then only the devotee will be reckoned as steady and unflinching.

What more hostile conduct it would otherwise be that some one may handcuff and shackle, the whole body may be cordoned with chains, may be thrown in the dark cell, and locks after locks be bolted without any fault and crime ? Under such a condition it was but natural that the dignity of preceptor Mantung should have hit high, it was but ordinary thing that his vanity should have raised high, rage should have kindled forth. It was not un-natural that fire should have lit the hairs of the body. He could have thought what fault he has committed of that unworthy king on account of which he was troubling him like that. He could have thought of incinerating or cursing him. But no such thing did ever emerge in the mind of Acharya. He was an extremely perseverant and steady-minded devotee. He conceived of a peculiar thing-where is the captivity ? Who is the captor ? And what is the real captivity ? "These iron handcuffs and fatters cannot cordon me, because I am shapeless immaterial and full of supreme happiness. Not to talk of the King, even the emperor of the Gods the Indra has no power to confine me. My confinements are something else. If I could be relieved from them, this confinement is indigent."

You must have also heard about the princess Chandana. She was born, brought up and grew elder in a Royal House. Yet despite dedication to the pious path, what happened to her ? In whose house of the millionaire where that girl was living by becoming a daughter and who recognised her as such and had been bestowing affection on her like that of his daughter, there the eyes of his wife were jealous. In one's eyes there was affection while in that of the other there was the alkaline. The house lady wanted that any how she must leave her house. Her mind was sinful, there was the apprehension that she may not share the love of her husband. This very thorn of suspicion was rankling her heart.

Purchase the millionaire had to go outside and the house lady got the opportunity. What evil deed she enacted have you ever heard or not ? By demonstrating camouflaged affection the house-lady observed: "Daughter just come here".

Chandanbala considered the house-lady as her mother and there was no hesitation in her mind. Therefore, on her call, it was but

natural for Chandana to go there. She used to carry out every order of the house-lady and was passing her life quietly. She used to think that a person should be content in every circumstances. While she resided in the king's palace, she lived as a princess. If she had to become a servant-maid, she lived as the servant maid. It is a symbol of the wise to pass time peacefully.

If Chandanbala had recollected the old and the ancient era and would have thought alas ! I being the daughter of king Dadhiwahan and the beloved of a mother like Dharani. What a family, I was born in the Royal Palace, spent up my childhood in golden cradle. The grandeur used to roll over my feet. Hundreds of servants and maid servants used to wait with their folded hands in obedience of my dictates, whereas today what is my condition. If she would have wept for such a sort of the past, she might have rendered her present state as poisonous. Perhaps the drops of her eyes could have hardly dried up.

But chandana was wise and knew the art to become happy. Therefore, she is contented in that condition also and as such she said nothing. She is satisfied by treating the house of the millionaire as her own house, by considering the millionaire as her father and the house-wife as mother.

On house-lady's call, Chandana atonce reached there. Then the house-lady observed, O' Daughter! your hairs have grown much. Bring your head this side."

Chandana turned the head beside her and Moola-the House lady cut off the hairs.

"What has this the mother done" Chandana begins to think. But suddenly the course of thoughts changes and says to herself "whatever the mother does in that I must be happy".

Then the House lady said, "Very well, give up all these ornaments also".

"As be thy order".

"Anklets of your feet unfold them also".

"So it be".

"Take this piece of loin-cloth and wear it".

"Let it be so mother. This boon of yours is also worthy of respect".

Chandana with unagitated sentiment took one piece of cloth and covered so much parts as was possible to cover.

"For long you have worn the golden ornaments studded with gems. Today perceive the pleasure of other type of ornaments also."

"So be thy order mother".

Moola tied handcuffs in Chandana's hands and fettered her legs.

"You have not done any penance ? Well let me place you in the solitude".

After saying this, She led Rajdulari Chandana underneath the ground cell which was dark, secluded and barring entry of small breeze of air, there was no other comfort. After confining her therein, she went to her mother's house. One day passed, the second day also elapsed and the end of the third day was also drawing near, Chandana was confined in the underground cell neither to eat, nor to drink.

Chandana thought: well, good opportunity has dawned. Nature and mother are impulsing me to abserve fast. Why should the benefit be not derived from this good opportunity ? She undertook the vow making the Almighty as witness. Triple fast without food and water had hardly ripened when the house-owner returned from the interior of the other villages. He was thinking about Chandana that he had a co-religious sister. If he could render assistance in her dedication it is well and good. She also used to remain involved in devotion. She used to spend her early morning in the prayer, recollection, meditation and contemplation of the Almighty. The millionaire constantly used to extend due regards to her not out of any selfishness attachment or any desire but by considering her as a coreligious sister. He used to think Chandana is a virgin, gentle and a jewel amongst the chaste woman-folk. She may not possibly meet any trouble or inconvenience.

Thus when millionaire came he saw hither and thither—neither the men were found nor was Chandana traceable. His wife was also not visible. He began to shout: Daughter Chandana, Chandana.

If the daughter was to speak how was she able, while moving and strolling in the house the millionaire came nearer the underground cell of that house, by recognising the sound of foot-step she slowly said "Father I am here".

The millionaire recognised the voice of Chandana and was amazed. His heart became biggledy-piggledy. He opened the door of the underground cell and ejected her out. His heart began to weep on perceiving such condition of Chandana. He enquired "Daughter, even the enemies cannot extend such treatments. Who has done this inside the house ?"

Chandana in calm but feeble voice said: "Father who is the doer ? It is the result of my own "Karmas". But kindly talk all these things lateron. Being hungry and thirsty for the last three days, I am not even able to speak."

The millionaire said, "well, I am just now arranging to snap off thy hand-cuffs and shackles".

Chandana spoke "could something be not available to break the fast first".

The millionaire looked hither and thither, no eatable was traceable. In a corner some boiled horse beans (Urad) were lying in a winnowing basket (Supda) By putting the boiled horse-beans in the winnower he said "for the present there is nothing otherwise than this".

The millionaire started to fetch the blacksmith, Chandana said: "Father by the time you return with some eatable for breaking the fast, I entertain sentiments for the foot-stepping of some pious saint. If after giving some food in alms to him, I break the fast, my fate will be blessed".

The millionaire said, "Alight after contemplating go on chewing some of these beans".

What a high emotion is that of Chandana ? Are you also inspired to give food in alms on such occasion. It is not difficult to pass the day of fast as is difficult the hour of breaking the fast. If some slight delay occurs after "Navkarsi" (48 minutes after the dawn of the day) you get fretted At right time the fast must be broken. If the mother or the wife delays frowns overtake the forehead.

But what a holy pious ripple is rising in the conscience of Chandana. After the house-owner had gone, Chandana said internally in her mind "O, Lord there is none to hear the call of the distressed in this world, but you are the protector of the poor Can I not be blessed with that good luck to put these horse beans in my mouth only after having distributed a few grains in alms to some holy recipient.

While seated beside the door, Chandana saturated with exalted sentiments, was awaiting the presence of some saint or a sage. Her one leg was outside the thresh-hold while the other was inside it. Tulsidasji says :—

जेहि के जेही पर सत्य सनेह,
सो तेहि मिलत न कछु संदेह ।

One who cherishes true, sincere and selfless love for some one, he attains the same. There is no doubt in it.

For whom was the love shown here ? For sweetmeat or syrup? Hungry and thirsty though she was for the last three days, but Chandana had no thirst for the same. Her real thirst was of her mind as if the internal voice was soliciting, "O, Lord May you grace my door".

Her internal soul was imploring with full might. It is not known how that call reached the ears of Lord Mahavir and how he came drawn towards her.

The narrative reveals that the Lord Mahavir with hard stipulated vows was undergoing fast for the last 5 months and 25 days. He used to move for alms, but his stipulated vows were not fulfilled. He was an embodiment of penances and a life incarnate of abstinence. His stipulated vow was not ordinary, in it there were 13 difficult conditions

In modern times also sages, used to undertake vows on conditions. Here also in Jaipur once the saint Balchandji ascetic had purchase undertaken the stipulated vow that if some brother would give hair of his left moustache after reading "Namaskar Mantra", five times, he would break the fast, otherwise not. Can any one conceive of such a vow even in the dream ? One could give comfit, porridge, beard, and water but who could think to give the hair and that too of the moustache ? But no, his clusters of power-interfering "Karmas" were becoming extinct in the flames of penances. While moving and wandering, he went to the house of Deewan Nathmalji. On seeing the saint, he suddenly perceived in his mind that the saint is a fearless person, it is not known what vow he has undertaken, let me try to see. Thus he atonce plucked a hair of his moustache and after spelling the "Namaskar Mantra" said "O' saint have it".

The vow of the saint was fulfilled. He atonce took out the paper and showed it (Which contained the stipulation of his vow).

The purport is that even one stipulation vow is a great determination, but the lord Mahavir had undertaken the vow of 13 stipulations. The lord moved, but in some house only 3 stipulations met while in some others five were found, but there was the problem of the fulfilment of 13 stipulations. Even these 13 stipulations were not simple and easy but were inconsiderate. One should be quiet, self-disciplined, must have conquered senses should be a princess, should have shaved head, should be handcuffed and shackled, observing 3 days fast, one leg inside and the other outside the thresh-hold, possessing only a loin cloth with tears in one eye and laugh in the other etc.

So the call of Chandana drew the Lord Mahavir nearer. He came beside her door and Chandana became hilarious at his sight. The buds of her heart blossomed. She was not aware of her condition as into which state she was. Neither hesitation nor shyness. Why to feel shy before the Almighty ? No full cloth was there on the body—let it be not. What difference does it make if there be little cloth before an extraordinarily Wise ? She became intoxicated in the effulgence of delight. The Almighty had come, my fate has become blessed.

But what has this happened ? While stepping the Lord Mahavir turned back. The poet says:—

एक बोल घटतो जानी, प्रभु पाछा फिर गया तत्काला ।
धन धन धन सती चंदनबाला । प्रभु पाछा फिरने पारणो लीनो,
जठे देवता आई उच्छ्व कीनो । हाथ कंगन गले मोतियन माला,
धन धन धन सती चंदनबाला ।

The Lord perceived the condition of Chandanbala, she was a princess, was handcuffed had shakles in legs, her head was shaven, observing three days fast, one leg was inside the threshold while the other outside, horse-beans were also available in the winnower, 12 stipulations were fulfilled but there were no tears in her eyes. Finding this lord returned. On the other side as if Chandana's dream vanished in the void, the Ganges touching the door had returned. The Celestial tree having sprung up in the court-yard had disappeared. Alas her misfortunes were not yet over. On conceiving this idea, as if the dam of her eyes burst into tears Current of the water began to flow. In that clean flow of the tears, the residium dirt of chandana was also washed away

Chandana wept and immediately the lord of compassion turned back. Now the 13 stipulations had been fulfilled. The Almighty broken his fast with the hands of Chandana. Chandana became blessed.

The house owner wanted to get cut off the handcuffs and shackles by the blacksmith, no such need arose. Without the strokes of the hammer, they cracked incessantly. The iron cuffs were converted into the bangles of gems. The shackles became golden anklets. The iron ring cordoned around the neck transferred into necklace.

Which wizard had performed this magic ? Nature's hidden secrets are imperceptible to our intellect. Spectators came and were amazed and exclaimed her blessedness. On hearing the talk of the rains of jewels and gold and precious coins, Moola, the house-lady, ran swiftly, whom she used to kick before, now she falls on the very feet of Chandana. But Chandana had no concern with that gold, jewels and

diamonds. She had the only love with the feet of Lord Mahavir. On lord's attaining the omniscience, she dedicated her life on the feet of the said lord for practising asceticism. She became leader of 36000 Sadhvis (nuns).

The object is that there is wonderful and supernatural magnetism in the prayer. That very force attracted Lord Mahavir and relieved Chandana from her bondage. That very power caused deliverance of the Preceptor Mantung. So the power of the prayer even shakes the throne of Indra. What to talk of the helpless Indra, even the Sovereign of the three worlds the Arihants, can also become attracted by the power of the prayer.

The Internal abtitudes of the quiet, clean and disciplined worshipper are so cast in the mould that there remains no cause for the inquietude. Just as Chandana and Mantung immersed their lives into the sea of the nectar of the prayer. In the same way that person who conducts the prayer of his self-deity, becomes entitled to salvation. On the attainment of salvation once, the worshipper becomes successful and then there arises no need of prayer any more. At that time small or big deities of the Universe themselves fall on His feet.

By appreciating the importance of the prayer, if you give it the practical shape, you will be blessed and the world will also be blessed. Let it be so.



CHAPTER 13

ADORATION OF THE IDEAL MOTHER

तू ही तू ही प्रभु मेरे मन मांहि बसियो ।

In this prayer the poet has presented the view of the ideal of the implicit faith. The pronounciation of the words is easy, no difficulty arises therein, but the sentiments expressed by words are not so easy to be materialised in life. A man of materialistic views simply considers riches, wealth, palace-house, motor-car, family, relations, influence, awe, dignity etc. as things of importance. It is only the true blissfulness of life to dedicate on the feet of the Almighty after realising their worthlessness and thereby turning away the aptitude of mind from them. This very ideal has been indicated in this prayer. Truly that worshipper is pleased, his life is fruitful, in whose mind solely dwells the Almighty and who has turned away his mind from the wordly things by considering them as trivial.

Call him the petitioner or the devotee, when he becomes totally absorbed, his faith and the entire power is awakened and concentrated, then he understands that all the powers of the world, their granduer, authority office or attraction, are all trite and worthless. When compared with his faith, he considers them all insignificant. From the lute of his heart the only one accent jingles.

‘ O Lord thou alone resideth in my heart.’

How simple is this verse to articulate. But to whom you have said as residing in your mind, purchase if he asks you where do I dwell in your mind? In which corner of your heart, is my inhabitation? Then perhaps you cannot point it out. That Almighty is not in your heart but is inhabited in words. The tongue has spitted out words and they have spread and vanished in the sky. Your internal soul has no connection whatsoever with them. This is the reason why despite conducting the prayer, no splendour emerges in life. The divinity and grandeur are not blossoming and no difference is discernible in the conduct.

One who has transmitted the sentiments of the prayer in life, one who utters the words of the prayer not by tongue but by conscience, in his conduct of life, in his every action, change takes place. For him not only while conducting the prayer at a religious place, but at the

time of every action the recollection of the Almighty matters. The poet says that very thing.

ऊठत बैठत सोवत जागत, नाम तिहारो उर बिच बसियो
तू ही तू ही प्रभु मेरे मन मांहि बसियो ।

A true devotee is one, who continues the prayer ceaselessly. At all times, while rising, sitting, sleeping, awaking, the Almighty remains inhabited in his conscience. Even for a single moment he does not become disconnected with the Almighty.

While discussing the topic of the devotee in 'Dasvaikalik Sutra' one important thing has been pointed out.

से ग्रामे वा नगरे वा

Whether he be in the village or the city.

सुत्ते वा जागरमारो वा

Whether he be sleeping or awaking.

दिअ्रा वा राअ्रो वा

Whether he be in the day time or the night.

एगअ्रो वा परिसागअ्रो वा

Whether he be alone or lives in the congregation.

In every respect, the conduct of the devotee remains the same and it should be so. Oh worshipper, when thou art alone, do not think that I am now alone, and there is no other to see me, therefore, I should conduct otherwise. When I be with others, I would act in a different way. So also if there is a village, I should move in other way, and if it is a town, I must conduct in a different way. The Almighty has said: thy routine should not be such. It should not be duplicate. It should not have the feeling of ostentation. Whatever it may be, it should be out of conscience, it should bear the testimony of the Almighty, in witness of that great Almighty who is all knowing, omniscient, all perceiving and from whom nothing can be kept hidden. It should be in witness of the Almighty-not as result of fear of the Almighty. Your routine may become your natural habit.

The form of absoluteness, allegiance as emphasized for the asceting to carry out the commands of the Almighty is also applicable to the devotees engaged in the prayer of the Almighty.

At one place there be one type of aptitude while at the other place there may be another type of habit, if one has come to a religious place a different kind of feeling and if one moves out he is changed. If one is seated before a Sadhu, it is Arihant Almighty while if he

no other thing can attract him towards it. When such condition arises, the mental fickleness ends. As long as there remains weakness in the mind, till then he is drawn towards the wordly objects. With the elimination of the weakness, the attraction is also removed and the fickleness also is got rid off.

There are two main reasons of the mental agitation, greed and ignorance. The apparent or non apparent aptitude for the attachment towards the external objects is known as greed. That inclination does not permit the mind to become quite. The other reason is the ignorance. The main reason for the adoration of Gods and Goddesses that is prevalent these days, is the ignorance and non-understanding. The people have not been able to understand and despite hearing the repeated preachings of the Veetrag, our mothers and sisters also could not grasp as to what is the disease and what are the Gods and Goddesses ? Even today they consider the small pox as their mother Bodri. Bodily disease is being reckoned as the disease of the demon-goddess.

Today the sisters think bodily sickness as the disease of the mother. Take it granted, it is the disease of the mother but she is herself the mother. But they do not acknowledge that it is our own disease. The heat of the body of mother transmits in abundant measure in the child and when it comes out, it is called the defect of the mother disease of small pox. Thus that disease, is there own disease. It is their own defect. By forgetting this truth, to think that it is the wrath of "Bheron-Bhawani", it is the calamity of the Goddess of the gray hill and the disease has emerged from her is ignorance. In fact it is not the wrath of the Goddess but is the disorder of the heat of the mother having transmitted into child's body. Sometimes you acknowledge this truth, yet due to the mental weakness you do not stick to it. If your intellect could become correct and it could remain static, most of your troubles can be minimised, much of the meaningless tumultation can end. Then your reprisal can also be able to seize the right direction.

So long as the defects of the body, the disease arising as a result of bodily heat, continues as being thrust in the name of God and Goddesses, it should be understood that the ignorance has not yet been removed.

Thus the man should realise that small pox is the disorder arising from the heat of the body. Therefore, proper treatment can be only conducive for it. This should be also understood that millions of people live on the surface of this earth. Majority of them do not adore and worship the Goddess yet their lives are going on in the same way as

those of the worshippers of the Goddess. Leave aside the conditions of other countries and think of India only. Here also, barring certain persons, most of the people, rather than evincing faith in the wrath of the Goddess also, think it as a bodily disease and in sequence to such understanding, cause treatment to be conducted and their children are also cured

In foreign countries neither the small-pox is being reckoned as a calamity of the Goddess, nor the adoration of the Goddess is conducted for her appeasement. Yet less children die there in comparison to India's. Here despite adoration of the Goddess, more deaths take place. What is its reason ? By this it could be understood that when only lakhs, crores, billions of people, by considering it as a disorder of the body, and while taking remedial measures, protect their lives, why should then the devotees of the path of Veetrag be subjugated to the ignorance.

If you do not want to eat, observe the fast. But what is the benefit in considering that today as the day of Sheetla, and therefore we will not eat hot food, but the cold eatables. Neither it amounts to the possibility of Nirjara (partial shedding of Karmas) nor does it amount to observance of fast, or fulfilment of Religion, But if with the intention of taking the food only once any day, the oven is kept closed for one time ; or with the intention of observing the fast, oven is not at all kindled for the whole day, it can be reckoned as the religious. By this the benefit of Nirjara (partial shedding off Karmas) can be also reaped. But the manner in which the thing is going on, is the process of harmful actions and performances is being diminished. Today the oven has not been lit but how much anger was kindled yesterday? It is possible that the committal of acts of killing beings and torturing did not take place in two days, but severer such committals might have been done in one day. How could it be called a saving of the harmful activities. Your view was also not to escape from sinful acts. You think of being relieved of the calamity of the Goddess. Thus by eating the stale food, the commission of sins and violence is not at all stunned, but contrarily over and above wrong belief is nurtured which is the deadliest of all the sins and is the progenitor of all other vices.

If it would have been the desire to shun the harmful activities perhaps its shape might have been like that of the festival of Sanvatsari, but in the form of the two there is a difference of the sky and infernal.

If man can understand the ideal of life and could deviate from ignorance, he can certainly make himself entitled to conduct the prayer on the feet of the Almighty. In whose life there is the reign of

reaches in the market, it may be readymade money as the revered. In the midst of the family, the child is revered while else where it may be God-Goddess as revered.

Chandika Mother is revered what is all this ? Have you only one Almighty ? Is your heart solely dedicated to the one ? It is strange that the living beings of the world hear too much, also consider deeply and at times happen to do something, yet afterwards reach that very place. They confirm this very saying ; the award of the arbitrators is wordly of respect, be over our head, but the drain will fail there-at only. Your point of view is accepted, your decision is worthy of respect but that will only happen which I have conceived. Is the conduct of your life not running on the basis of such saying ?

“Whom even the animals acknowledge once as their master, they remain faithful towards him. However, the other may fondle them, may offer allurement, yet they do not prefer to sit elsewhere by giving up their master even for a slight breathing. Many persons keep tamed dogs with them. They may come to you while strolling and so long as they are seated before you the dog will also remain seated beside them. If the master goes and purchase the dog could not have been, he will at once begin to search him as soon as he becomes aware of it. Under such condition, would he sit there before you, even if you fondle or offer bread ?

He will not sit.

If he has not traced his master, he would be perplexed by warbling, and would be busy in searching his master. He would smell the odour of the footprints of his master on the earth and along with its support would follow him. When the master is found he will fall on his feet by waving the tail and would lick his feet with the tongue.

It was read in some newspaper that when an officer was transferred, he loaded all his goods and started. He had tamed a dog and a monkey. Though he took away his entire luggage and the children, yet he forgot both of them, probably he might have depended on the servants.

The dog saw the bungalow lonely and desolate and conjectured that the master had gone away leaving him behind there. Then he mounted the monkey over his back and by scenting the smell, reached that very place where his master was. Perhaps it is the news of Kanpur or of some other city. His transfer took place from some other city. Suddenly on reaching the out-skirts, he saw his master and atonce went beside him and began to lick his feet. At that time also the mon-

key was seated over his back. People began to look with astonishment and began to praise lavishly the faithfulness of the dog towards his master. The master embraced him with affection.

After all what thing had happened ? Why did the dog not remain behind where he was ? But no, in the internal conscience of the dog this very echo was resounding.

तू ही तू ही मालिक मेरे मन मांहि वसियो ।

You too are also raising such voice but have you the faith and reliance like that of the dog. You have to seek the answer of this question from your own heart. Have you so much faith in the Almighty that determinately you can affirm that your mind will never go astray ?

That worshipper, in whom deep reverence towards the Almighty emerges, will not experience happiness in the wordly resources, riches, wealth, grandeur and enjoyments. The mind of the devotee will not find peace anywhere else except at the feet of the Almighty. He may not however, utter the words, may not contemplate, but his conscience will remain drowned in the same sentiments that thou art the master of my conscience, if there is any one the Emperor of my heart, it is you and you alone. There is none else. Except you, none is my master, companion, guide or friend.

When the heart of the worshipper on being concentrated with such sort of absolute faith, is dedicated to the feet of the Almighty then even the greatest of the wordly allurements cannot attract him towards it. When such an identity is established between the devotee and the Almighty, he himself becomes reverend. One who has translated the ordinations of the Almighty in his life and one who has become absolutely dedicated towards the Almighty, such a worshipper of today becomes the Almighty. PUNGENCY and afflictions can not survive in his life and no worldly desire can then contact him and in sequence he crosses ashore all kinds of torments. Because to conquer the desires is to overcome all sorrows. The Almighty has taught us a powerful truth to wipe off all sufferings:

कामे कमाही, कमियं खु दुखं ।

That is "Oh ye Aspirants of Bliss. There is only one way of becoming happy to overcome the desires. If you have conquered the longings, take it that you have attained the victory over all afflictions (Pains)."

In the conscience of the devotee, there remains no room for any other thing except the Almighty, there remains no lust and due to this

ignorance, who could not have extricated himself from the greed, and whose faith has not become resolute, how can he be truly entitled to conduct the prayer ?

You must have heard that before the Universal mother (Marudevi), all sort of wordly grandeur was lying stretched. The Son like Rishabhdeo, the grandson like the universal monarch Bharat, by and large a prosperous family, that mirth and merriment. Dearth of what thing was there to them. The mother of Rishabhdeo was not only the mother of all Vanita (Capital) but was the mother of the entire Bharat Region. But for some days past she was disturbed because no trace of her son Rishabh was available, no news was forthcoming. She had the intense longing as to when she could see the face of Rishabh. The heart incessantly and over and over sped for Rishabh. She had the only one yearning.

One day she heard that her son was about to come there. Then she also heard that he had reached the out-skirts of the town. On listening to this she left to meet him after giving up all her work, waves of joy overfilled her heart. Before her eyes that very face of Rishabh was glittering.

Marudevi was the mother, was she the Adorer or the Adored ? It is well that the mother adores the mother. How many married ladies are found today, who respect them by obeying their orders by giving contentment to their minds and by serving them, while they would insult the living mother seated in the house, but would go to worship the Goddess of the hill. They will quarrel with the mother-in-law and would not hesitate to offend the mother who gave her the birth, but would run to worship the segment of the stone.

When they disrespect the real mother and worship the artificial mother, what would then their progeny do ? She would also adore the illusory by disregarding the true. If the boys and girls are to be taught to serve their mothers, they should first themselves honour, obey and demonstrate humility towards all those elderely and old mothers who are in there houses. Such meek treatment should be extended towards them so as to produce contentment in them. Only after marking such virtuous conduct the future generation would attain like impressions and the domestic life would continue to remain like heaven instead of the hell.

But today the things are moving reverse and due to this reason the whole life has fallen into a medley.

A poet has pointed out that if one is to become the mother, of what sort she should be :—

मरु देवी सी बन लो बहना,
 पाओगी तुम भी सुख चैना ।
 तज मिथ्या जंजाल,
 जग में अमर हुई ।
 मरु देवी जी माता,
 जग में अमर हुई, जग में अमर हुई ।
 माता का दिन खूब मनाती,
 अपना जननी पद विसराती ।
 आज भटकती नारी,
 जग में अमर हुई ॥

What an ideal is that of the mother. The poet reminds that there had been one mother crores and billions of years ago. In that long past she had presented the ideal of the status of the mother, had established the glory of the motherhood. She had given the immortal benediction to the excellence of the motherhood status.

What a peculiarity was there in the universal mother Marudevi? She did not adore any outside Sheetla. She did not adore the stony Sheetla. She pointed out that the significance of worshipping Sheetla is to become ourselves calm by body and mind. If quietude does not dawn in the body and mind, how would there be any calmness in the aptitude? What is the nature of Sheetla of Marudevi mother? Quietude of the body as well as the cleanliness of mind. In this way the life of Marudevi mother elapsed in peace and happiness for many epochs.

For lakhs of years her life sustained on the fruits and the flowers. In those times vegetables were not used to be boiled. So long as the first of God Rishabhdeo Almighty of India, by inventing the arts, had not taught the thing to fry and roast in the fire, the diets used to be composed of fruits and vegetables. Of course there were cows but people of those days did not know to catch and milk them by pulling their nipples.

The public of that era were completely dependent on nature and therefore there were no such various kinds of diseases as today. While pointing out the type of life the mother Marudevi spent in that era, the preceptor says:—

करोड़ वर्ष तक पाई साता, मरुदेवी जी माताजी ।

Today the span of life is 60-70 years. That too is spent while stirring, throbbing, groaning and moaning. Some one is seated with

a headache while some other has pain in his knees. Some one is afflicted with some disease while some other is distressing under sickness. Today it is this disease while tomorrow it is something else. No rest is available from the doctors and physicians. The chain of medicines and treatments does not end.

Much is earned but if some body asks, it is said "What should we do, Sir, the expenses are high". Formerly when less was earned, the expense was also high but today when much is being earned, lamentation of the expense is also being wailed that the expenditure on doctors is high. And while all the expenses of the world could be reduced, those seeking alms may be returned empty handed, but the expense of the dispensary has to be borne out. If the pocket is also empty, it has to be incurred even by taking the loan. Here is the helplessness.

But why such condition has emerged ? The root cause of all the diseases is only one, the tendencies to food, movements and sleep are not under control today. It is true that the internal cause of the sickness is the fruition of pain experiencing Karma (Asata Vedniya Karma) but it manifests its effect only when the external cause is available. Due to ignorance, greed and carelessness, people have so badly indisciplined in their food and movement, such a wrong course has been adopted that it has become difficult to bring under control the life today. And when the ways of food of the domestic persons become disturbed, the ascetics and saints dependent on them are also affected. Such circumstances have sprung up that they have to pay the penalty of your defaults.

But what was the condition of Marudevi mother. Her life was diseaseless and woelless. It was woelless because she had no excess of attachment. Where there be abundance of attachment there would also be excess of woes and where there be the intensity of sensual pleasures, there would be the reign of diseases. But if in the conscience of the mother there was slender love, anger was equally little, arrogance was insignificant and disease also quite slight. And where there is niggardliness of all these passions, how could there be the abundance of griefs ?

Both enjoyments and sorrows are interlinked, they are companions. The voluptuary has to fall sick. Today various kinds of things, for which it is not known from where they have come, how have they been prepared and at what place they have been produced, you go into the market, devour them, ignore their consequences for the sake of satisfying your tongue and yet where is the contentment to the

mind ? Under such condition if there would be no disease, what else could there be ?

Marudevi mother had neither to fall a victim to the sickness, nor the griefs. She had complete control over her food and had also full restraint on enjoyments. She did not use to think that we are the worldly beings, we have no limit (Propriety) of conduct. Therefore, inspite of her life of crores of years, she remained healthy.

करोड़ वर्ष लग पाई सांता,

मरुदेवी जी माता जी ।

If you have to become the mother like Marudevi and the father like Nabhi, keep the ideals of their lives before you. If the mother of today could come out of the darkness of ignorance and do not fall into the rut of the fictitious mothers and becoming venerate towards the ideal Marudevi mother, could protect their status of motherhood, I think most of their torments, griefs and troubles would automatically vanish away. If the mothers and sisters could gain the discretion regarding ways of food and manners of movements they can also make their family healthy and happy. What good is conducive and what is injurious, if the mothers could have this much awareness, perhaps the deficiency of half the household expenses, could be made up and the saving of half the expenditure on medicines could be easily effected. In what season, under what circumstances for what temperament of person, which type of food is desirable or undesirable, if by keeping this discretion, food and movements are properly regulated and if she does not fall into the trap of fashion, then she can immensely promote her interest as well as that of her family.

In addition if her passions could be mild she can be free from the griefs.

But where is the source of the outcome of all these specialities ? It is on the stead-fast faith on the feet of the Almighty with absolute reverence. If there is no such excellent devotedness in the mind, that benefit is not likely to accrue by the mere words of the prayer. If there would be the absolute faith and the excellent veneration for the Almighty, it is bound to enshrine in the conduct also and would thus quieten the tumult of life. If by conceiving this you dedicate your-self on the pious feet of the Almighty, the door of imperishable bliss will open for you.

CHAPTER 14

MOUNTAIN LIKE STEADFASTNESS OF MIND

अश्वसेन नृप कुल तिलो रे, वामादेवी नो नन्द ।
चिन्तामणि चित्त में वसे रे, दूर टले दुख द्वन्द्व ॥
जीव रे तू पार्श्व जिनेश्वर वन्द....

You have just now conducted the prayer of Lord Parasnath. Nomenclature of the Tirthankars emerging from time to time are varied and different from the view point of substance (matter), place, time and circumstances. Despite this, there is no difference in their genuine property. All the Tirthankars (founders of the path of religion and its originators) possess the same genuine property. There is difference of matter viz the mass to the body is different, births, accomplishments and salvations originate in different places and the sequence of circumstances in which they are born is also varied. Due to these differences their nomenclature is varied and different. But this entire distinction is on account of forms and external surroundings, is the difference of names and shapes. The Entities (souls) who have these nomenclature have no difference. In the internal form of substance, there is no contrariness.

Despite the similarity of nature, the distinction in forms is useful for the purpose of acquaintance. In the meditation also, some aid is available from it. In the preliminary meditation of the devotee, it is essential to have recourse to the nomenclature. What is wordless, is nameless and has no symbol, its meditation is not possible for the ordinary devotee. Along with a nomenclature the excellent form that begins to be reflected in the internal vision is a great support for the worshipper. Without such assistance, the competence to conduct the meditation is not easy for every one except the accomplished adepts. This is the purport of the nomenclature but when our intellect dives deep into the meditation of the true nature of the thing, there remains no such thing as the distinction in nomenclature. When the contemplator concentrates his attention in the soul at the stage of total annihilation of deluding forces, there appears no contrariness whatsoever in the self natures of all the

Tirthankars. (The idea is contemplation of pure soul finds no differences in outside appurtenances)

The powers like infinite knowledge, endless perception, everlasting potentiality, eternal happiness, Implicit true belief born of total annihilation of delusion, which are the genuine properties of soul and which become completely liberated from the enshrouds, are identical in all the Tirthankars. Just as they are in Rishabhdeo, so are they in Ajitnath and likewise are they in Lord Mahavir. Just as they are in the Tirthankars of Bharat region, so are they in the Tirthankars of Airawat region and likewise they are in the Tirthankars of Mahavideh region. Just as they are in the Tirthankars of Jamboodweep, so are they in the Tirthankars of Pushkarardh. Not only that the attribute of becoming a Tirthankar is not the genuine nature of soul, it is a foreign matter resulting from fruition of Karmas. Therefore whether the Arihant be the Tirthankar or an ordinary omniscient, there devolves no difference in the genuine nature of the soul.

There are also some such lives of the Tirthankars where at by conducting the slightest penance, by practising abstinence for the smallest time, by remaining in the state of mundane imperfection for a few hours or a fraction of an hour, omniscience had been attained. There had been also such Tirthankars who undertook penances for thousands of years, practised severe abstinence and then only they could eventually attain the omniscience.

From the point of view of time, the period of consecration of Rishabhdeo is long. In comparison, the period of devotion of Mahaveer Swami is small. But the intensity of the penances, the occurrences of enduring great hardships and the strictness of accomplishment that are perceptible in Mahaveer's life, can not be compared. The narration of intensity of his consecration shakes even the heart of ordinary devotee. Horripilation takes place by merely hearing the happenings. Such difficult consecration is not visible in the lives of other Tirthankars. What a violent consecration, what death like divine and human sufferings. Yet the same steadfastness, firm sentiments like the mountain Sumeru.

Lord Mahaveer has demonstrated through his life this ideal before the devotee "Oh you worshiper ! if you are really a devotee and want to secure the supreme fruit of devotion, if you have to attain the highest perfection, you will have to become likewise enduring and forgiving".

Sangam deity gets ready to frivol with the body of Lord Mahaveer. He showers rain of dust. He causes turbulence by

needle-like piercing insects. Continuously for six months he creates one calamity or the other. But did that Mahaveer, the extraordinary brave man, become wavering even a bit to the extent of a sesamum seed or a chaff ? No. Having distracted his mind from myness in his body, he becomes so much self-absorbed, as if he did not know what Sengam was doing while remaining corporeal, he was away from corporeal attachments. Therefore even the cruelest and most barbarous divine strokes could not affect him.

The Deity was proud of his divine and physical strength but by clashing against the brutal power, it automatically shattered in to fragment. The Deity wanted to bend Lord Mahaveer, but he had to kneel down himself on the feet of the Almighty.

You can think, Sir he was Mahaveer, equipped with limitless power, was the Almighty. He could easily endure those severe attacks. But from where should we derive that much endurance ? How can there be such endurance in us ? But this sort of weak point of view is not desirable. Some day the Lord was also in the same status like that of yours. If by following the path of self evolution, he could be able to attain the status of Almighty, there is no reason why you too cannot attain that very status. After all the devotee only becomes the Reverend.

What ever has been said just now about the consecration of Lord Mahaveer, its connection lies with that state of his when he was a devotee and had not attained the status of omniscient, all perceiving Almighty like that of today. Perhaps you might be perceiving Lord Mahaveer on such a high stage that you may not be able to imagine your equality with him, yet there had been other devotees in the world also and by placing their ideals before your life, you can produce strength in your accomplishment. Kindly look at the dedicated followers of Shraman Lord Mahaveer whose glorious tales are contained in the Treatises. Therein is also included the description of Kamdeo. He is the character of second chapter of Upasakdasang. In Gyatadharm Katha Sutra the narration of Arhanak house holder is available.

Kamdeo was a religious house-holder observing partial vows. while leading his pious life he directs his business and family. But he knows that if one is to become the true worshipper, steadfastness is essential. Without steady sentiments spiritual light cannot dawn in us.

To attain the steady sentiments it is essential to destroy the mental fickleness. The waveringness only ends when wordly things

are reckoned worthless. So long as the worldly grandeur has some worth and has its importance, that attachment would remain in the mind, and till then unsteadiness is also not likely to be eliminated because whose importance we admit, the attraction of mind towards that does not cease to stop. A multimillionaire is seated beside, well ornated, wearing costly ornaments of diamonds and if we acknowledge the importance of diamonds, your attention will not stay away without being drawn towards him. But if you are seated clothed in simple dress, his attention is not drawn towards you because there is no importance of simple dress in his view.

If one sister appears before other sisters having costly ornaments, their attention is drawn towards her, but if an ordinarily dressed sister comes, no attention is diverted. What is its reason ? This is because the mind of the sister acknowledges the importance of the ornaments and there is apparent and unapparent aspiration in their minds for them.

So also as long as you continue thinking the external grandeur as of worth and the thing of importance, your mind will continue diverted towards that and if it continues so attracted, the restlessness will also exist therein. Contrarily if the devotee considers the worldly grandeur as worthless and experiences the excellence only on the feet of Almighty the mobility of his mind ends and he experiences indestructible bliss in the nature of Almighty. The condition of his mind becomes steady and ceases going astray hither and thither.

This very thing was tested of Kamdeo. The examiner was not an ordinary man but was a deity. He wanted to test what sort of worshipper of the Almighty Kamdeo was and how much absorbed he is in the devotion of the Almighty ? How much steadfastness was there in his mind

By standing in the sky between heaven and earth, he uttered in frightening tone " Oh Kamdeo ! Do you hear or not ? If you want peace, safety and happiness, say that the Veetrag religion which you are adoring, is false. If you do not say so, I would hurl you in the sky. I would break your body into pieces. I would cut off your sons and throw them, I would destroy your entire properties".

Like this, innumerable heart trembling threats were flung by him. When the threats could not influence the mind of Kamdeo, the Deity began to work according to the threats. He thought if he had come to test, he would do so thoroughly, So long as Kamdeo did not become unsteady, he would not breathe rest.

That Deity atonce become an elephant At such time what is the condition of the ordinary worshipper ? But Kamdeo was made of some other calibre. He remained firm like a rock. The elephant caught hold of him in his proboscis (trunk) and hurled him in the sky. Yet Kamdeo was firm. His entire meditation was on the feet of the Almighty. He thought, ' Oh Lord you have maintained equanimous feelings towards your enemies and friends, had practised immobility and I am also your devotee. This is the day of my test. I have to prove that I am your true devotee and the adorer. I would establish that I am the true disciple of Veetrag. I would not permit attachment and envy to emerge in my heart. I would pass the test with equanimous feelings and steady sentiments.

The elephant tossed Kamdeo in the sky. After having been hurled when he fell down on the ground, the elephant trampled him under his feet in such a way as the cook kneads the flour. The Kamdeo was unmoveable and untremored.

Kamdeo's body is intrampled, is pressed hard, yet he is in his own intoxication. Not a single ripple is emerging in his mind as to what is happening. Who is doing this and what for. Even this did not arise in his mind "Oh Lord ! I am your worshipper. Great calamities have overtaken your devotee. If you do not help me at this moment when you would otherwise be useful ? Who else would save us ? Come, save and protect us".

Kamdeo is not making any such call. He only thinks what is being trampled. This body which is only a clod of earth which is decadent, decomposable, perishable and is vanishable one day, is being trampled. I am indestructible. I am everlasting. I am unborn. I am immortal. My boring and piercing cannot be accomplished."

By conceiving this, as if Kamdeo has challenged the Deity to come and test his entire power. Do not leave any thing unfinished. Let me see how much strong you are. As if some rivalry took place. The Deity exudes the sweet from braid to heal to overcome Kamdeo, while Kamdeo is steadfastly resolved to frustrate him. On one side there is the beastly strength while on the other is the spiritual might, there is horrible combat of the two.

When the fervour overtakes, even the weak begins to experience himself strong and commits some such thing as cannot be conceived under normal conditions. But Kamdeo was not weak. He was rich of the power of soul.

When the elephant becomes baffled, the Deity disguises transforms into the shape of a dreadful snake and bites his body. Later on he disguises the form of a terrible giant. By holding a sheathless sword, he threatens to cut his boys into pieces and implements that threat. Yet Kamdeo is steady, unmoved unflinched and drowned in the contemplation of the supreme Almighty.

When one ordinary worldly being becomes completely engrossed in some work, he forgets the outside world. He does not remain aware of the external conditions. The cultivators work in the fields in the biting cold. Even the water of the tanks freezes. The other people do not dare come out of the houses. Even at that time, they work in the midst of water filled beds. They divert water from one side to the other side. They have no scientific means with which a rubber or iron pipe is revolved and the water is diverted. They have to carry out every thing with their own hands. Despite working like this they do not feel the affliction of the cold. Shivering does not molest them. What is the reason ? Intoxication-concentration. The garden is to be watered, the crop is to be irrigated and the benefit is to be derived there from. In the intoxication of this benefit, he forgets all such sufferings. And when his work is accomplished, he cannot remain without heat even for five minutes. At that time the cold troubles him. The devotee dedicating on the feet of Almighty likewise also forgets his bodily pain.

When the worshipper imbued with the excitement of devotion, unprecedented and remarkable power is produced in him and with the help of that power he endures torments such agonies and afflictions with easy feelings that the spectators and listeners begin to bite their finger under the teeth. It does not dawn in their imagination as to how such terrible sufferings might have been after all endured. How would have Kamdeo endured the divine toments of the Deity.

By mere conception of the hardships with which we begin to shiver and our hairs trigger, the devotees by determining the true goal and conducting their lives towards it overcome them easily. The path which appears to us inaccessible or impregnable, the devoted devotees think that such path is also treadable. It can also be walked upon. He begins to tread thereon and goes on treading. The more faith develops, the more relish increases and his steadfastness is also strengthened. The poet Vinaichandji says :—

ज्यों लोभी मन धन की लालसा,
भोगी के मन भोग ।

रोगी के मन माने औषधि,
जोगी के मन जोग ।
धर्म जिनेश्वर मुझ हिवड़े वसो,
प्यारो प्राण समान ॥

Just as a covetous has longing for wealth, hedonist for enjoyment, patient for medicine, recluse for union with God (meditation) so do thou O Jineshwar dear as my life dwelth in my heart.

Such sort of prayer emanates from the firm minded worshipper who acknowledges Kamdeo house-holder as his ideal and evinces the desire to tread on his foot prints. They present their agonies on the feet of the Almighty : Lord how should be the steadiness of my mind.

ज्यों लोभी मन धन की लालसा,
भोगी के मन भोग ।

One Hindi poem came across in reading. It was pointed out therein as to what changes have taken shape in the world. There was period when the people of Bharat used to be sold on religion. The time changed and people began to be sold on chastity. Later on a time also came when people of Bharat began to be sold on beauty. The poet says the period of being sold on beauty has also passed away. It is the time of peril now. Therefore it neither remains to be sold on religion nor is left to be sold on virginity, much less is left to be sold over beauty. Now the life has begun to be sold on silver pieces.

An example of those being sold on religion i. e. of Kamdeo has been just now presented before you. Have you such preparedness. You are conducting. Samayik and if at that time some one touches your clothes, will you say that they are yours.

In the middle age, an era has also passed likewise. The householder is in 'Paushadh' (A vow-for 24 hours living just like an ascetic with a day's penance). He had taken off necklace and had placed in clothes. On the other side one another brother took our the necklace and by picking up an opportune moment whisked away. The householder owing the necklace had seen him doing so. But he did not say any thing and kept obmutescence. Afterwards he neither said any thing nor he talked before any one else.

Where is such forbearance today ? If the shoe of some one strays hither and thither, noise would overtake. But there the necklace had been taken away and yet there was nothing. He silently went to

his house. Afterwards he pondered : "What had necessitated that brother to take away the necklace. He was born in Mahajan's house, has been born in a family of religious layman. Then why did he do so ? Is there no responsibility of this mis-deed on me also. I had never looked at his necessities. How could he has taken necklace without any inevitable need ? I have properties worth lakhs, yet I never thought that one of my caste brother and coreligionist is in trouble. If I did not help him at the time of his peril, what is the utility of my wealth. Had I looked after and helped him earlier then this sinful occasion of theft might not have cropped up before him".

This is the way of thinking of a noble house-holder. He did not conceive that what a big scoundrel he was, who did not even hesitate to steal in a religious place. If proper punishment was not caused to be accorded, the crimes of theft would further increase. Therefore punishment should be certainly caused to be awarded.

Do such cases not occur before you where-at people have engaged in offence not because of the habit to commit crimes, but out of the helplessness. They do occur and you also know. But your unlimited lust for wealth does not permit you to think in that connection. For their removal you do not become ready to do proper abandonment or gift. Due to this reason the surrounding condition is becoming from bad to worse. This is the seed of class rivalry. Whatever that may be it is not the path of the devotee of the Almighty.

The devotee of the Almighty was that millionaire possessing the necklace. He renounced his ownership over that necklace. Neither he said any thing nor did he feel concern over the same. On the other side, one who had taken away that necklace, fulfilled his needs through that necklace. By mortgaging the same, he carried on the business. When some money was earned, necklace was deemed from the pledge : later on he thought whatever little wealth that has accrued to him with its help he would maintain himself and nurture his family. This necklace is not his. It must be returned to its owner whom it belongs. By thinking this he went along with the necklace and told that Millionaire : "Take it sir, here is your necklace :"

The millionaire said "brother how it is mine. You have brought it".

Stranger : "No it is yours only. That day I had picked it up at the time of 'Paushadh'".

Seth : "But now it belongs to you only".

Stranger: "Dear Sir, my mental condition had become perverted and due to the helplessness only, I had stolen it. In fact you are its true owner".

Such are the worshippers of the Almighty, the votaries of life, the followers of the path of Veetrag. Such devotees even on extraordinary occasions, manifest their supernatural forbearance. For them it is not difficult to remain resolute even on the troublesome occasions. Such devotees are called as being sold on religion.

Examples of being sold on chastity are also abundantly available in Indian history. The history of Mewar and Chittor is a living illustration of the same. Therefore the protection of chastity, hundreds of women consigned themselves to flames.

They are the persons being sold on beauty who spend hundreds and thousands in their make up and beautification. They spend hours over it every day. What to enquire about the pomp and luxuries of every individual lord. They may however rub over their body as they do but with a view to demonstrate their lordship, dignity, pomp and show and they would take the best of the perfumes and would besmear the same over the body of their horse also. There had dawned also an era of demonstrating such pomp and show. This is being sold on the beauty alone.

A poet says: now the time of peril has come. During the time of danger, the religion has also gone, chastity has also vanished and so has also faded away the beauty. The life of this period is being sold over money. For money, one would go to Bengal, would go to Assam and Madras and so long as the body will not be tattered, this movement would not be given up. Tuberculosis will overtake, breathing will pant, bones and ribs will be decayed but one must go there because the entire life is dedicated to the feet of the God Cupid of riches. For the people today, the wealth, is not the means but has become the ideal. For wealth, the soul may however be required to become the denizen of hell-well that may be so. But money must trickle.

It is strange how people tolerate to sacrifice their life for wealth, why should they die for wealth like a moth over the lamp. Can the pieces of gold and silver provide bloom to life. Wealth is essentially a weevil of life. Then why have the people considered it as the sole aim of their life and the supreme ideal. Religion and chastity may however be lost, but wealth must come. Reason of this mentality is the aptitude of lust which blunts the thinking power of the man and destroys the same.

So Vinaichandji says: Just as an avaricious for wealth subdued by greed, forsakes his body, family, religion, oh Lord ! in my conscience greed of thy feet may be awakened. May I be able to sacrifice my every thing for attaining your devotion

लोभी के मन धन की लालसा,
भोगी के मन भोग ।
रोगी के मन माने औषधि,
जोगी के मन जोग ।
धर्म जिनेश्वर मुझ हिवड़े वसो,
प्यारो प्राण समान ।

Oh Lord ! just as in the mind of an avaricious the sole longing for wealth dominates, the hedonist while sleeping awaking has the sole anxiety for pleasures and satieties and without enjoyment of those pleasures he feels no rest. Just as a patient solely hankers for medicine, so also my longing anxiety, and concern may vest in thy feet.

What a beautiful sentiment it is, what unique love for the Almighty is there. But by merely uttering the words, no particular benefit is likely to be derived there from. Howsoever well you may speak with loud tone and may speak all unitedly, but so long as you do not permeate this sentiment in your conscience, do not warp and waft it in your life and do not act and behave in accordance with such sentiment, your soul can not be elevated.

Contrarily, if by not entangling self in body, wealth, relations, enjoyments and satieties you will be absolutely engaged in the feet of the Almighty, your unsteady condition will end once for all and firm sentiments will emerge. Then the mightiest of the great powers of the world, cannot shake you. No one can render your mountain-like mind restless. Only on the attainment of this condition lies the success of life, the conquest of the soul. He who attains the resolute condition, will be entitled for the happiness and the peace.



CHAPTER 15

SHED OFF THE CURTAIN

The main object of the prayer is to awaken the existing but dormant forces of the soul. Suppose if a question is put to the stick of a match-box, why you subject yourself to friction with the firebox, what will be the answer ? The answer will be for the purpose of burning, for manifesting its energy.

If the same stick is rubbed against a stone instead of the fire-box, it will have no effect and contrarily its power will be reduced. This is the reason why a sane person fitting the stick does not rub it against a stone.

The conscious attitude of a man's mind is like a stick of the match box, while the man is like a scrubber of the stick. Here also this very question arises as to why after all the condition of mind is rubbed with the Almighty ? Why, it is being rubbed against the feet of the Almighty. Then the answer of the devotee is also this for the purpose of burning, for manifesting our (Splendour) energy.

Despite there being so much similarity between the stick and the attribute of human mind, there is one great difference. The energy produced by friction of the stick has a beginning and an end. But when the attitude of a man's mind contacts friction with the Almighty, such conscious splendour of the soul manifests that it has no end though it has a beginning. That lustre when once becomes wholly resplendent, it does not know of its extinguishment. In addition that brilliance is infinite by transgressing the perimeters of all regions and times. The visible and invisible world becomes reflected therein.

The worldly person by rubbing his stick, (the mental attitude) sometimes with wealth, sometimes with the body and some times with other worldly resources, has made it of feeble strength. Now he has become vigilant and wants that the remaining power of the stick may not go waste like that. If he could utilize the remaining energy usefully with care, there is no reason for his remaining seated engrossed in repentance and with that very residuum energy he can expand his power and gradually develop the same and make it wholly radiant. He can make up his entire past deficiency.

The attempt to rub the stick of mental condition in the prescribed manner with the Almighty is the prayer.

Contrarily, one who has not yet come to senses and instead of engaging his mental condition in the Almighty, is still employing it in wealth, family and another worldly resources, is like that fool who has rendered most of the sticks useless by rubbing them on the stone, and wants to destroy the residuary sticks also. He would remain twisting his hands lamentingly. By expressing repentance too, no benefit can be derived. Since birth till today our mental attitude is frictioning against worldly objects and it is still so acting what had been the result of friction with the senseless matters ? It has been losing its energy. Now by rubbing and rubbing, ingredients are about to exhaust and then if the worshipper could awaken, becomes cautious and thinks as to where is his energy wasting ? Despite so much waste of his mass of energy no result is perceptible.

On the emergence of such views let it be assumed he has awakened from the sleep. He became conscious. He thought, "Oh I have not rubbed the stick of the mental condition where it should have been rubbed, and where it was not to be rubbed, it has been rubbed.

For the soul, the Almighty is of the homogeneous nature while the senseless objects are of heterogeneous property. By contact of friction with the homogeneous substance, brilliance emerges while with the friction against heterogeneous objects splendour is lost and diminished. At the base of the world, there are only two elements; unconscious and conscious. The contact of the conscious with the mental faculty is conscious homogeneous friction, while the contact with senseless object is the friction of heterogeneous nature.

Ordinarily, you find that when an intellectual and learned man engages his mind with a fool, his learning withers up, does not bloom, but when by sitting in the pious company conducts discussion on any subject with erudites his knowledge expands. The proverb is well known.

वादे-वादे जायते तत्त्वबोधः ।

"Perception awakens on discussion of Metaphysics."

By discussing the elements of truth with the learned knowledge is increased. The discussion of views with them is called the consultation and when the mind is rubbed against the fools, it takes the form of controversion where the energy is uselessly wasted. Strife, rage and violence are increased. The conflicts develop and even the peace in hand also evaporates.

The purport is that amongst the homogeneous subjects if there is friction in comparison to our intellect with the greater developed conscious, evolution will take place and if the friction is with the less developed or faded up conscious, the evolution of our soul will not take place. Therefore the ideal of our prayer is those who have split asunder the shrouds of ignorance, have eliminated the deep darkness of attachment and have therefore reached the state of Veetragata and omniscience, who have attained eternal knowledge, everlasting perception, infinite power and endless peace, for whom the storehouse of ever lasting happiness and bliss has opened, to contact with those Almighty and its meaning is to awaken our potential shining light

That light is not required to be borrowed or purchased from any where else. It existent in the soul, but due to thickness of the enshrouds it lies dormant and hidden. It cannot be seen with the extrinsic vision. There is oil in the grain of sesame but for its manifestation rubbing is necessiated. Without pressing it does not ooze out. If by taking a grain of sesame, the child incessantly crushes it with a stone, what will happen ? Even then it will not be properly extracted. It cannot be used. So also there exists butter in the milk. butter in the curd, and fire in the match. Yet all of them require the need of rubbing, churning.

But there is also a special process of churning. If there be a proper churnstaff and there be an experienced churnner, then alone butter is separated from the curd. If the churn-staff is handed over to you, could you extract the butter. No, he who is unskilled in the art of churning, cannot separate it. Though butter is not visible in milk, or in curd, yet a skilled churnner, within a few minutes by rotating the churn-staff in a proper way, can separate the butter.

We have to rotate the churn-staff of the prayer, but it has been said just now, it should be done in prescribed manner. First of all object must be clear. Just as the object of rotating the churn-staff is to secure butter, in the same way the object of the prayer is to manifest the supreme divinity. Like the sound of churning, when the voice of prayer expands and when the churn staff of the mind is rotated in a regular manner the butter of the supreme divinity is obtained.

Just as curd and butter are of the homogeneous property and there is no difference in their fundamentals, so also the soul and the Almighty are fundamentally of the same nature. Jain philosophy does not acknowledge the separate properties of the soul and the

Almighty. Yet the circumstantial phenomena of the both are distinct and separate. To eliminate this difference is the sole object of devotion and the prayer. He who has secured the butter by churning the mind in an established way, he is the Almighty and that which has not been able to get that butter, is the mundane soul. The soul in which an intense desire has awakened to secure the butter of knowledge and happiness, he steps into the field of accomplishment. By acknowledging the shelter of the feet of the Almighty he contemplates His nature and then through the medium of His attributes he meditates his own nature, he remembers, becomes joyous by absorbing in it and thus manifests and accomplishes his pure conscious properties.

When the devotee, by keeping this ideal before him, steps into the realm of devotion, the shyness is eliminated from his mind. He does not think as to how he can become entitled to contact with the perfect and pure soul. He is the supreme soul blemishfree, where as I am tar coated with stains. I have the defects of lust, anger, pride, attachment, dignity, delusion, etc. Various kinds of attitudes of ignorance abound in me. How should I contact with that nature of Happiness and perfection of Shiva or Siddha. What identity lies in me and him.

But no, when the devotee or the worshipper presents himself to the feet of the Almighty for rubbing he says "Lord I do not see my present competence but look at my potential property. The power which you have manifested is also available in me in the potential form. But that dormant energy has not kindled (not awakened) without colliding with you. With this belief and such hope I have presented myself to your feet."

Just as a piece of iron for becoming gold and costly, contacts a philosopher's stone and a particle of diamond approaches the touchstone to enhance its brilliance, in the same way, Lord I have come before you, therefore...

प्रभु मेरे अवगुण चित न धरो,
स्वामी मेरे अवगुण चित न धरो ।
समदर्शी है नाम तिहारो, चाहे तो पार करो ।
प्रभु मेरे. ॥

इक लोहा ठाकुर पूजा में,
इक घर बधिक पर्यो ।
पारस गुण अवगुण नहीं जाणे,
कंचन करत खरो ॥ प्रभु मेरे. ॥

Oh Lord ! do not glance at my blemishes, do not look at my defects. Thou art equanimous. If thou wisheth, ferry me over. An iron piece lies in the deity's worship, while the other lies in a slayer's hut But the philosopher's stone without minding their merits and demerits does transforms them both into gold, (It is equanimous to both).

What does the worshipper say while dedicating himself. By opening his conscience with sincere feeling, he pours out his heart on the feet of the Almighty. He says: Oh Lord you are considered equanimous. Some one thinks others as high and low in the light of (blood) sect, power, office and authority. etc. But you do not treat any body higher or lower. It is none of your Naturel. You know the genuine nature of the living being. Your principle reveals that the eternal store house of knowledge also abounds in a child that does not know how to write, read and speak. In him also dwells the Divinity of eternal knowledge and supreme light.

And leave aside also the talk of a child. After all he is also a man, and possesses the faculties of five organs as well as of the mind. Take for instance the living beings of smaller and lower cadre. Take an insect or imagine such a creature having regard to a single organ, Its consciousness is abnormally dormant. It does not know how to weep, does not know how to laugh, does not also know how to move and walk. Yet the divine potentialities are also existent in it. The same faculty which were in Rishabhdeo, Parshwa Nath and Mahavir potentialize in it also.

So the devotee observes :

समदर्शी है नाम तिहारो ।

Oh Lord ! If Thou art called Equanimous, kindly ferry me ashore kindly lead me to that perfection.

Some one can say. "Oh thou raiseth the demand of ferrying over but look for a moment to thy own self. Look at thy state as to what thou art !"

The worshipper says : Brother, your talk is true, I am impure. I am blemished, stained, but this is also true that due to that, abasement, I am conducting this prayer. Had I not been impure, why should have I conducted the prayer for becoming pure ? Had I not been blemished, why should have I raised the demand to be blemish-free. He who is pure, enlightened and perfect has no need of the prayer.

when a small drain, a sewer of extremely dirty water, meets with the stream of the Ganges and when the Ganges takes it to some

distance along with it, that dirty water, the water of the sewer also becomes the Ganges water. Its dirt is washed away by the water of the Ganges. But this will happen so only if it flows for some moments by mixing with the water of Ganges.

Therefore what are we to do in the prayer ? We have to move by identifying with the nature of the Almighty.

In the prayer you may continue uttering : Oh Lord there is neither attachment in you, nor aversion, no anger, no envy, you are detached, you are the Veetrag but if your hue is not keeping with the colour of the Almighty, and you are not moving along with his words, how can you then attain such purity ? If you want to become like the nature of the Ganges, you will have to move for some time by identifying yourself along with the current of the Ganges i. e. the nature of the Almighty. If that is done, your dirt will be eliminated and cleanliness will dawn in you.

They say that while conducting 'Samayik' meditation and the prayer, ten years have passed, 20 years have glided or 25 years have elapsed, yet the dirt has not been removed, the light has not dawned. But have you ever pondered what is the real cause of it. The reason is that while the words continue coming out of the mouth, the mind indulges somewhere else.

You must be seeing that in the cities like Delhi and Ujjain, on one side flows the clean stream of the river, while just close to it flows the drain of the sewer. Both are moving side by side. There is only a small distance. Under such state if that sewer goes flowing for miles together, can the water of the gutter be cleaned ? They are moving side by side, why then the water of the drain does not become pure.

In the big cities there is sewage system. Dirty drains of the cities are lead to the Ganges and the Jamuna. They pass through the midst of the water. Big and large pipes of the gutter system also pass under the bridges of the river. Now kindly pause to think why that dirty water passing through the gutter lines in the midst of the water of the Ganges and the Jaumna, does not become clean ? The reason is that there exists a (curtain) partition wall between that dirty water and the clean water of the Ganges and the Jamuna. There is an inter position and despite there being proximity, separation exists. But if the intervening curtain vanishes, it need not go for miles together. By flowing only upto two or four furlongs, its dirt is eliminated and it become as clean as the water of the river. This very thing should be understood with regard to us.

If we do not make our conscious identical by harmonising our conscience with the Almighty, and continue to maintain the intervention between the soul and the Almighty, then not to talk of 10 or 20 years, even after toiling for countless existences we cannot become the Almighty. Our dirt cannot be removed. It will be removed only when the curtain separating the two gets rid off, there remains no intervention between the two and we absorb our mind in the gigantic nature of the Almighty.

Some days ago, the instance of Arjun Mali was cited before you. For complete six months, he remained engrossed and involved in the dreadful murderous acts, but when he fell on the feet of Lord Mahavir, and began to flow by identifying himself with the currents of Lord's view points and absorbed himself by giving up his vanity, how long did he take to become pure, awake and clean ? The entire dirt was washed away.

In the same way if you identify your conscience with the nature of the Veetrag and move by removing the entire curtains, you will become Veetrag. An ancient saint has said :

मैं जानूँ हरि दूर है, हरि हिरदे के मांहि ।

आड़ी टाटी कपट की, तासैं सूझत नांहि ।

The Almighty is not far off but is extremely near. The question arises how He is near, why then He is not visible ? In answer to this question, the saint says : A parapet (Fence) is standing between the two—a curtain is hanging, due to this reason He is not visible. If the curtain gets rid off, He will begin to be visible. Not only that He will begin to be felt within ourselves.

If the living being proceeds to meet Shiva, to meet the Almighty, but moves by keeping the curtain then what will happen ? He thinks that he is a great devotee, is very learned, is wealthy and wielder of authority. Like this, if he moves by keeping the curtain of deceit and in that form howsoever well he may rub the prayer with the Veetrag, even then could the non-attachment be attained ? No, because the curtain has remained between the two. During the existence of the curtain that light which you want to ignite through the friction, cannot be kindled. Therefore it is essential to remove the curtain. If you do so, you can obtain the supreme peace, can awaken the extraordinary light and can attain the greatest beatitude.

CHAPTER 16

MOULD OF LIFE

You have just now conducted the prayer of Lord Mahaveer. What is the peculiarity in the prayer; much has been discussed on this subject. Today it is also intended to speak in that connection.

Two objects are accomplished by the prayer, to have a glance of the nature of the Almighty and to peep into our soul's nature. The devotee at first catches the glimpse of the Almighty's nature and then he also perceives his self soul's nature.

The glimpses of the soul's nature are not uniform. In accordance with the proportionality of the power of experience of the devotee, it has varied stages. In the initial stage, the devotee attempts to think with regard to himself as to what he is doing and what is his ideal nature.

While conducting the prayer, you have just said about Lord Mahaveer "Oh Lord just as you have caused deliverance of Arjun Mali, have ferried Gautam and have rescued Chandana, in the same way you have redeemed yourself. Thus on the one side, reflection of the life of the Almighty is to be perused, while on the other hand the reflection of our life is also to be looked at. How is the reflection of our life to be perceived? In that connection kindly take an instance of 'Dasvaikalik Sutra'. It has been pointed out thereat that a true devotee should meditate in the early hours of the morning and contemplate.

किं मे कडं किं च मे किञ्चसेसं ।

The devotee should look into the mirror of his conscience to find out as to what he has done upto now and what remains to be accomplished by him. He has got the strength of the body, power of wealth, faculty of intellect and the human power of the public. After attaining all these powers, what should have been done and what he is doing? What has he done upto now? What is his destination. Towards that end, how much has he stepped forward and how much remains to be covered now?

तू कौन कहाँ से आया है ?

अब गमन कहाँ मन भाया है ।

दुक सोच यह अवसर आया है,

भज वीर प्रभु भज वीर प्रभु ।
 उठ भोर भई टुक जाग सही,
 भज वीर प्रभु भज वीर प्रभु ।

Who art thou ? Whence hast thou come ? Where thou wisheth to go ? Ponder over a little. Thou hast got the opportunity. Worship lord Vir, Lord Vir. Awake, it is day break. Awake a little. Worship Lord Vir, Lord Vir.

This is the mode of perceiving our own reflection in the mirror. An impetus has been lent here to consider this. "Oh thou living being Just consider a bit what thou art. From where thou hast come. What resources thou hast obtained and what use thou art making of them." This very thing had been quoted out in accordance with the Zenith of 'Dasvaikalik Sutra'.

किं मे कडं किं च मे किच्चसेलं,
 किं सक्कणिज्जं न समायरामि ?

The Lord infused this inspiration in Sadhus, (Monks) and also diffused it to the Sadhvis (Nuns) and imparted it to the male and female house-holders "Oh devotee, the pure nature of the Almighty is thy ideal. If thou shalt not identify thyself with that nature, thy power will not develop. If thou wilt compare thy shape with the nature of Almighty as to what is His nature and what is thy form, where has He destined and where art thou. What have they done and what thou art doing. Then uncommon awakening would dawn in thy soul ?" The prayer is therefore the intermediate medium to undertake such comparison, and is the intervening link. By undertaking the comparison, how much awakening is generated, the proficients have presented an example to explain this truth.

A shepherd saw a cub of lion in the woods. It was a newly born infant and had no protection of lioness at that time. On finding the lone cub of the lion, his mind became avaracious and he raised it up. He took it away to domesticate it and began to tame it by keeping with the sheep. It used to live with the small and tiny lambs of the sheep, used to drink milk, used to sport and go in the forest and return along with them.

Like this some time passed. The cub of the lion became some what grown up. The shepherd used to consider himself very wise and did not hesitate to boast of his glory before the other shepherds. He used to say with haughtiness: "Look here, I have domesticated the cub of lion along with the lambs. By pricking its ears I can rotate it here and there."

The cub of the lion had no intellect, had no knowledge of its in-dividuality. On account of continuous association with the sheep, it had begun to consider itself as also a sheep. It also used to think of them as its family and was considering the shepherd as his protector, nurturer and the guardian.

For long this state of affairs continued. Once upon a time it was a rainy season-by swelling and accumulation, the clouds assumed the shape of dense cumulus. Drops of rain fell and it began to rain heavily. Due to rains and clouds, the sun shine was not visible a bit. Generally the lion goes out for his prey on the emergence of darkness but that day due to the clouds he moved out earlier. He saw the herd of sheep in front of him and leaped towards that side.

The shepherd on seeing the lion leaping, howled out and all sheep and the shepherds, who were nearby fled away. On seeing the shepherds and sheep running, the lion roared. On hearing the roaring thunder, they ran still faster towards the village. But in that race the cub of the lion was left behind. When the lion roared the second time, that cub of lion turned and looked behind. He perceived the shape and colour of the lion according to his own. He compared its claws with the claws of the lion. The claws of both were similar and identical. In his mind a new current of thoughts began to flow "my countenance and manners do not correspond with those of sheep. Their colour and shape of other kinds while that of mine is different. Let it be as it is, I do not belong to the species of sheep. I belong to this class. Why should I not test my species by voicing." Then with full force it roared. The voice was like that of the roaring of lion. He became convinced that he was not a sheep but a lion.

On the other side the shepherd saw that all the sheep were running towards the village but that cub was not there. On seeing this when he returned he was stunned to hear the roar and the groan of the cub. He was disappointed and realised that the cub was no more within his subjection. His control could not remain over it.

There was a time when the shepherd used to take the cub hither thither by catching its ear but this day he could not dare to approach him.

On seeing the cub in front of him, the lion bawled as if he was saying "Thou ignorant, where hadst thou stayed so long? Thou hadst no knowledge of thy race and creed. Being my progeny and belonging to my race thou art dwelling amongst sheep. Understand

and recognise thyself. Thou art like me, and art of my creed. Thou art the cub of lion. Thou art born out of the abdomen of the lioness. By drinking the milk of sheep and by living with them, weakness has overtaken thee. But your race is that of the lion."

It was enough, the delay was due to non-availability of the efficient cause and that being available, the cub of the lion became a lion's cub. By renouncing the shelter of the shepherd's house he became the king of the wood. People began to see him in the form of the king of the forest.

This is an example. On the basis of this it has to be seen what you and we are.

This living-being being enchained in the mass of the body has become weak. The cub of lion by remaining in the enclosure of sheep has begun to think himself also as a sheep. He has no knowledge of his actual potentiality. He thinks there will be need for the body, children will be also needed, social authority will be also necessiated, without which the work cannot proceed. For that wrath will have to be shown, dignity will have to be upheld, and cheating will also have to be practised. What should we do, it is helplessness. Without this worldly business is not accomplished.

Like this the man is experiencing himself tied up in the snare of dependence. Its sole reason is that he has no knowledge of his own nature. The learned people advise through the medium of the prayer, kindly perceive your nature in the mirror of the mind. You will realise the exact position. You will understand that you are not the lamb of the sheep but are the progeny of lion. By remaining in the midst of sheep, you have forgotten your individuality. In fact you are neither weak nor dull, much less unfeebled. In you exists that very potentiality which is in the Almighty, is in Rishabhdeo and in Mahaveer. You are the abode of supreme light, glittering with eternal splendour, there flows in you the perennial stream of indestructible bliss.

Having been the rich possessor of the infinite supernatural power, this creature is considering himself weak, dim and destitute. The king of forest has reckoned himself as a sheep. He has forgotten his vitality, his energy, his fortitude and his intellectual blessed happiness.

With a view to remind of such nature, this voice has been raised. This sound of prayer is like that roar of the lion which had reminded the lion's cub about its individuality.

When the glimpse of the Almighty is perceptible and when the scriptural Treatises remind of the nature, the living Soul begins to recollect his nature. We have two shapes of the Almighty the Siddha Almighty and the Arihant Almighty. The nature of Siddha is the ideal but is not the indicator of the path like the Arihant. The form of Arihant becomes ideal as well as the indicator of the path.

The meditation of the nature of Siddha is exceedingly impracticable for the ordinary devotees, because they have no form of their own. But in the meditation of the Arihant, not much difficulty does arise. Mahaveer, the beloved son of Mother Trishla, the pupil of the eyes of Siddharth, by getting the body like ourselves had practised, devoted and radiated the light of the knowledge in the universe. He enlightened the entire world. By getting the insight from him, the grand blessed souls could get out of the darkness of ignorance.

And when suddenly the Lord Mahaveer goes and stands over the anthill of the serpent. Lamentation overtakes the people. Where has gone the Lord to stand. Oh, he is the poisonous eyed snake. Even his sight is dangerous to the life of Lord. How dreadful is this adder ? Even his surrounding atmosphere is poisonous. If any stray animal or bird reaching there, he becomes the morsel of death. The flying birds in the sky on reaching there automatically drop down by the effect of the poison. He is an extremely terrible snake. His name is also Chand Kaushik. (Violent Kaushik).

The people said "Oh Lord listen to us. Kindly do not go there. You have transgressed the desire for life and death, but your life is a great boon for the world, it is that wealth (grandeur) which has no comparison. If not for your sake but for the wellbeing of the universe, kindly do not risk your life. Oh Lord : kindly refrain from going there."

But blessed is Lord Mahavir the supreme Father ! Blessed is your supernatural Compassion ! Without hesitating even for a moment you continued proceeding towards the ant-hill of Chand Kaushik, for the deliverance of his soul.

The Lord went and stood implanted in meditation. The serpent had not forgotten his nature. The curtain of delusion had overtaken him. He came and on seeing the Lord, began to hiss with fury. After hissing it happened what was astonishing. By mustering up his entire strength he bit his feet. Milk stream of white blood began to flow. Yet the Lord was firm and steadfast.

But Chand Kaushik was astonished. He thought: "I have stung many men and have destined them to the abode of Death, but there

seems no effect of poison visible over him. In addition, instead of the blood what is this white shaped liquid gushing out of his body. Its taste is also peculiar sweet and bonlon."

While Chand Kaushik was in such chain of thoughts, Lord Mahaveer cast his eyes over him drenched in the juice of compassion. In that look there was inter mixture of infinite compassion, boundless affection and sympathy. Then the Lord while delivering the sermon of immortal peace, said "Chand Kaushik, what are you thinking. If any thing is to be thought, consider why you had been obliged to take birth in the womb of an adder. In what existence were you prior to this. Why did you fall into this deep pit of this down fall ? Can you not recollect ? I am pointing out. You were a Sadhu (Ascetic) in your previous existence. On account of manifestation of violent anger, your present existence occurred. Yet your rage has not silenced. Are you to decline further in the still deeper abyss of ruin ? This life is not meant to vomit and spread poison."

"If you can distribute nectar to the world, allot it, if you cannot diffuse at least do not spread the poison. Still there is time, be wide awake quickly and come on the path of rectitude. By poison not only the body of others is ruined, but your soul is also being doomed. Births and deaths are increasing. Succession of down fall is augmenting."

The voice of Mahaveer drenched in compassion and affection had the magic spell over Chand Kaushik. His whole life was transformed as if he swam in the ambrosia of peace. He thought oh ! who is this great human being. By thinking and thinking, knowledge of past lives dawned on him. He began to perceive his past. He saw his shape in the mirror of his heart. He began to repent over his faults. As if he began to pray internally: Oh Lord having been over powered by the passions, I have wasted all my power in pouring out poison on others. Oh Lord now liberate me. Oh Lord save me.

The prayer began to be conducted but not by the words. His body and mind was drowned in the pious juice of the prayer.

You must have seen the pill of sugar. If you drop a pill of sugar in some pot and fill it with water, what will happen ? It will be dissolved and mixed in the water.

There are also the little balls of glass with which the children play. If it is dropped in the water, would it be dissolved ? In the shape and brilliance it is like that of a pill of sugar, yet there is great difference in the property of the two. The sweet pill of the sugar

will be dissolved while the ball of glass is not likely to be dissolved. Even if it be kept in water for a few months it will remain as it was. Whether it rests in river or lies in the Ganges, yet it is not likely to be dissolved. Chand Kaushik despite being an adder, was a pill of sugar. He was dissolved in the fluid of the prayer.

Oh grand living beings you should also become the pill of sugar. If you become the pill of glass, it will not serve purpose. Even if you dive thousand times in the prayer of Almighty, you will remain blank and empty. If you want your deliverance, dissolve yourself in the fluid of the prayer, by becoming a sweet pill of sugar, with that your life will be blessed.

The nectar of the voice of Lord was diffused in the nerves and veins of the serpent and his entire poison was transformed into ambrosia. He became a true devotee of Lord Mahaveer. He took the vow "Oh Lord from today the path of my life would be different. I would not inflict suffering on any one. If I cannot shower the nectar I will also not pour out the venom".

After taking this vow, the serpent put his mouth in the ant-hill and laid his entire body outside. He became absorbed in the meditation

The Lord was standing there steadfast. People on seeing this and actuated by curiosity, on reaching there saw the scene which was wonderful. They saw that the Lord had altogether transformed the serpent. He was not looking at them raising his eyes. People's courage developed, yet they felt frightened to go near him. It might not so happen that if they go nearer and he may blow poison and he may hiss. By throwing the gravels from a distance they attempted to test and see as what effect overtakes him. But even the gravels had no effect and they went nearer and thumped their feet, yet the serpent remained still as he was. Even with the touch of fingers, he did not draw out his mouth. Then the people said "He is now no longer poisonous snake, he has become a Serpent-God. Let us go and adore him"

The serpent began to be worshipped. Some one brought sweets, some brought milk and some others brought curd. People began to say: "You have harrassed us much, caused molestations, Oh Serpent God ! do not act likewise now. Do not trouble our children." People began to pray and worhsip like this. Heap of milk, curd and sweets began to be piled up there. The mouth of the snake was in side the ant-hill and he had not to eat any thing.

Yet due to sweets milk and curd, the ants began to come and gather there. They continued to eat sweets and other eatables as well as also punched the motionless body of the serpent. Slowly and gradually the entire body of the serpent became like a sieve. Yet Chand Kaushik was un-moved. He makes himself steady in the self absorption and immerses in the meditation of the Almighty. Just as if some saint is in a state of tranquillity in the same way by renouncing the anger, other passions and sins, he concentrates his mind in the pious sentiments.

What was the result ? When the body became sieved in holes and was not fit to endure the life, you might be surprised to hear that after abandoning his life, he was born as God in eighth Heaven.

Thus the entire future of Chand Kaushik was transformed. He perceived his nature in the mirror of his heart. He compared his nature with that of the Almighty and recognised his true shape.

In a serpent that much ability does not exist as in a man, so also there does not exist the power of reasoning. Yet he was able to lead his life like this towards prosperity and aggrandizement and could attain the empire of Heaven. You and we are after all human beings and have fortunately been able to reach the feet of Lord Mahaveer. Under such conditions should we not tread on that path which was pointed out by the Lord to Chand Kaushik. We should also, by renouncing the Venomous mentality of the passion, sins, immerse in the stream of the ambrosia of equanimity.

Once you get the way to mould the curve of your life, and if it changes, the fleet has crossed the sea (Relieved from distress), only the need is to mould the bend. The extrinsic view is to be converted into intrinsic view (Introspection) But living being is not inclined to do even that much and remains engrossed in the body. One or two hours are spent early morning in decorating and adorning the body, in scrubbing oil and soap and in rotating the razor. Without rubbing and scrubbing one would not go out. If one at all goes out, the ghost of wealth would hover over the head. But such sort of condition is not conducive to the soul. It cannot be termed as future organisation. Instead of the body; wealth, relations and the resources of enjoyment, if the mind could be absorbed in the adoration of religion, take it granted that the fleet is off the shore (Relieved from calamity). If you cannot completely devote yourself in the worship of religion by observing the life of an ascetic (complete vows) at least you should lead the life of partial adoration by

observing the life of an ascetic (Complete vows) at least you should lead the life of partial adoration by observance of layman's vows (Partial vows).

It has therefore been said :

प्रभुताई को सब मरे, प्रभु को मरे न कोय,
जो कोई प्रभु को मरे, तो प्रभुता दासी होय ।

All die for Dignity. None dies for Divinity. One who dies for Divinity dignity becomes his handmaid.

The people of the world think this, crave this, as to how the dignity can be attained ? How the grandeur should be achieved ? How should safes be filled with gold and silver. How should wealth be accumulated ?

But the poet says: By conceiving like this you are treading on the reverse path. What sagacity lies there in sacrificing your life for the body and wealth which in the end is bound to forsake your company. Discretion demands that the valuable moments of your life should be dedicated in the praying of the Almighty. Deviate from thither and consolidate hither. One who learns to die for religion, becomes immortal. Once a tale of a young person was available for reading. His age was of 25 years. He became love-attached to a lady who was of 50 years. He wanted to marry her. The people and his friends counselled him much as to what will he do by marrying a woman of 50 years. His life will not be happy. If at all he had to wed then he should find out a young match. But the youth was so intensely infatuated, that he could not change his determination. He considered his friends a thorn in the way, and having been disappointed decided to commit suicide. By spraying oil over his body he lit the fire. Purchance some one saw him doing that act and by running there extinguished the fire. He was saved from death, but was taken into the police custody. Now the case is being prosecuted against him.

To that young person not the external but the internal fire had overtaken. The external fire was a mere flame of the internal blaze.

In the life of a devoted person similar fire of pure love lirs up. Once kindled forth, it does not then know of the extinguishment. Of course there is difference between this fire and that fire. A lustful person is ablazed with the fire of sexual pleasures. But in the mind of the worshipper the fire of devotion blazes. When the fire of devotion engulfs, it does not cease without transforming the mode of

life. By dropping in that fire his life becomes fine gold, whereas the fire of the lust reduces him to cinders.

Really those persons are extremely fortunate in whose minds the fire of devotion remains incandesced. It has been rightly said :

सुबह शाम जिसको तेरा ध्यान होगा ।

बड़ा भाग्यशाली, वह इन्सान होगा ॥

(Verily he is the most fortunate, who meditates Thee day and night)

Even one who recollects the name of the Almighty in the morning and in evening is reckoned to be fortunate, in what words could his good luck be commended who had built his heart as the throne of the Almighty and who has mingled in the nature of the Supreme spirit. No doubt the treader on the path of the Almighty the reposer of firm faith in his preachings, and the moulder of his life on that very way, is extremely fortunate and the entire forces of the universe would roll over his feet.

But when would that blessed hour dawn. When by comprehending the nature of your soul, you will compare the same with the nature of the Almighty. The cub of lion had done this. His life was transformed. He became a lion from the sheep, became the king of the forest. If you are to become the salvationist, recognise yourself. On account of the physical contact of the body do not consider yourself as a body. By the organic instrumentality of the organs do not consider yourself as a sense organ materialism is perishable and essenceless. You are rich with consciousness, are accomplished with perpetual and infinite quintessence. The soul has no homogeneous identity with the non-soul substances. By assimilating this truth in the heart recognise yourself thoroughly through the prayer. If you could recognise yourself, the shepherd of passion, sins and vices, cannot knock beside you. Your genuine virtues would develop, brilliance would bloom in them and the entire wretched state would come to an end. Cravings of happiness would not be required to be solicited from the insensible objects. The clean stream of infinite bliss would begin to flow within yourself. You would become entitled to share the supreme peace and greatest beatitude.

इक लाल

—साध्वीश्री यशोधराजी

करग्यो काम कमाल, लघु वय में निमल मति ।
लाखां विच इक लाल, हो श्रेयांस कुमार तू ।१।
गहरा सद्संस्कार, मिल्या विरासत में घणा ।
पायो प्रखर निखार, निज प्रतिभा रै पाण तू ।२।
वीर वांकुरो वाल, जूझ्यो पीरुष नै जगा ।
रह्यो सदा खुशहाल, सही भयंकर वेदना ।३।
चढ्यो मजीठी रंग, भीखण शासन हो सुखद ।
मन में धर उचरंग, भक्ति दिखाई सांतरी ।४।
भक्त खनै भगवान, आवै है खुद चालनै ।
घड़्यो सुघड़ आख्यान, श्री श्रेयांस कुमार तू ।५।
स्वामीजी रो नाम, रूं-रूं में थारै वस्यो ।
चाल्यो झट सुरधाम, मिलवा मनड़ो ऊमह्यो ।६।
सत्य-व्रती गम्भीर, नियमित चर्या ही सदा ।
धुन रो पक्को वीर, रण में बाजी ले गयो ।७।
खिल्यो भाग सौभाग, तुलसी-सा गुरुवर मिल्या ।
जमा गयो तू जाग, लाखां रो आख्यां खुली ।८।
करी मनोहर बात, गधियां रै परिवार में ।
वणी अमिट जो ख्यात, जुग-जुग रहसी जीवती ।९।
निर्मोही परिवार, मोहजीत नृप रो सुण्यो ।
उदाहरण इह बार, गधैयां प्रस्तुत करयो ।१०।
साधुवाद सौ बार, सासन सौरभ तू वण्यो ।
वफादार हस्वार, रहजे भैक्षव संघ रो ।११।

श्रेय श्रेय तक

—साध्वीश्री जतनकुमारीजी, सरदारशहर

(१)

तुम कौन हो गम्भीरतम रहस्य ?
तुम्हारी पहचान के प्रयत्नों में
अनेक वसन्त बीत चुके
फिर भी तुम मेरे लिए अगम्य ?
ज्यों-ज्यों निकट निगाहों से झाँका
तुम छुप गये
छुई-मुई की दुनियाँ में
दूरी बढ़ती गई
सागर की बुदबुदाती लहरों में
तुम्हारे प्रतिबिम्ब को
पकड़ने झपटा मारा
पैर फिसल गया
तट छूट गया
उर्मियों ने अंचल में थाम लिया
डूबने से बच गया
श्रेय, श्रेय तक पहुँच गया ।

(२)

व्यक्ति आता है
और चला जाता है
पुण्य-पाप के अतिरिक्त
न कुछ लाता है
और न कुछ ले जाता है
हाथ रिक्त होते हैं
लेकिन.....

जन्म से हर्ष
और मृत्यु से विषाद
यह अन्तर क्यों ?

(३)

मैंने देखा
वृक्ष फलता है
और फलते-फलते कट जाता है
दीप जलता है
और जलते-जलते बुझ जाता है
दिन ढलता है
और ढलते-ढलते अस्त हो जाता है
नाखून बढ़ता है
और बढ़ते-बढ़ते कट जाता है
मनुष्य जन्मता है
और जन्मते-जन्मते मर जाता है
यह क्या ?
कटने के बाद पुनः फलना
बुझने के बाद.....जलना
अस्त होने के बाद.....उदित होना
मरने के बाद.....जन्मना
उत्पत्ति है तो विनाश क्यों ?
विनाश है तो उत्पाद क्यों ?
या इन दोनों के बीच
कोई ऐसा ध्रुव आधार है
जो दोनों विरोधी युगलों
को बनाये रखता है ?



नया प्रकाश

—साध्वीश्री कल्पलताजी

भुलाया कब जा सकता वीरों का इतिहास ।

कूद पड़ा वह जीवन-रण में

वन कर अभिमन्यु-सा वीर ।

दृढ़ प्रतिज्ञ धुत्र-सा वह बालक

सागर-सा दिल का गंभीर ।

शान्त-दान्त खुशहाल सहा

वेदन को हो धरणी सम धीर,

मुरझ गया वह फूल, धरा पर बिखरा है परिहास । १।

लक्ष्य-सिद्धि का मानी वन कर

बालक-सी हठ तूने ठानी ।

श्रद्धा की आलोक रश्मि से,

लिख दी तू ने नई कहानी ।

पाकर दर्शन स्वामीजी के

खिला हृदय तेरा अभिमानी ।

इसीलिए अब खिला हुआ है, पतझड़ में मधुमास । २।

कण-कण में वस भरे हुए थे

संयम के गहरे संस्कार ।

तेरे छोटे से जीवन में,

देखी धार्मिकता साकार ।

इसीलिए वह बीज गया है,

लेकर बट का नव आकार ।

नस-नस में श्रेयांस बिखेरा, तूने नया प्रकाश । ३।

श्रेयस् की ओर

—मुनिश्री मोहनलालजी 'सुजान'

एक सितारा
बहुत प्यारा
प्रकाश पुंज
साथ लिये था
उसकी निर्मलता
उज्ज्वलता
और दिव्यता
औरों के लिये
आकर्षण का केन्द्र थी
भूले-भटकों के लिए ।

वह
दिशा-सूचक यंत्र था
अपने और परायों की
भेद-रेखा
तोड़ दी थी
मरोड़ दी थी
उसका शैशव भी
विवेक
सौहार्द
और श्रेयस भरा था
श्रद्धेय के प्रति
उसका समर्पण
अद्वितीय था
अनुकरणीय था
अथ से इति तक के

उसके वृत्त
संस्मरणीय हैं
प्रेरणा स्रोत हैं ।

वह हंसने
और हंसाने का ही
आदी था
विधि ने
वेदना के माध्यम से
उसकी परीक्षा ली
जिसमें वह
खरा उतरा
इसका प्रमाण
उसके जीवन के
अन्तिम क्षण
जो कि आज भी
रोमांचक
बने हुए हैं ।

वह प्रेयस् में
जन्मा, पला-पुसा
और
विशेष दुलार पाया
पर, उसने गति में
प्रगति भर दी
और

प्रेयस् से
श्रेयस् की ओर
अपने अभिधानानुसार
सही चरण विन्यास किए।

वह सितारा
टूटता
नीचे गिरता
नक्षत्रों की
अनन्तता में
विलीन होता

नजर आया
पर,
वह
दृष्टि-दोष था
विज्ञान-सम्मत
तथ्य से
पृथ्वी खण्ड का रोप था
वह सितारा
बाज भी
नक्षत्र जगत् का
श्रेयस्कर सितारा है।



वंश-उजागर

—साध्वीश्री गोरान्जी

जीवन के हर पृष्ठ पर, अंकित नव इतिहास।
वंश-उजागर कर गया, सफल नाम श्रेयान्स।१।

देव, गुरु और धर्म पर, नैसर्गिक संस्कार।
प्रतिभाशाली नम्रता, थे शालीन विचार।२।

रहा सदा से अग्रणी, गवैया-परिवार।
नई कड़ी इति-वृत्त में, जोड़ चला सुकुमार।३।

सुन्दर मां का लाड़ला, बाल श्रेयान्सकुमार।
श्रद्धा से रंजित सदा, जीवन का व्यवहार।४।



वीरवृत्ति की नजीर

—मुनिश्री छत्रमलजी

किता असरकारक हुवै, पैतृक शुभ संस्कार ।
इणरो परिचय दे गयो, शिशु श्रेयांस कुमार ।१।
सदिया सूं होता रह्या, भोलां रा भगवान ।
(तब)भीखण रै सहयोग रो, के आश्चर्य महान ।२।
लघु वय में ही हो गयो, व्याधि-व्यथित शरीर ।
वीर-वृत्ति री रख गयो, मोटी एक नजीर ।३।



सहज धार्मिक

—मुनिश्री धनराजजी 'द्वितीय'

तेरापथ गण में प्रमुख, गधियों का परिवार ।
कई पीढ़ियों से रहा, शासन-भक्त उदार ।१।
नेमचन्द को पीत्र प्रिय श्रीश्रेयांसकुमार ।
वर्ष त्रयोदश में हुआ, चेचक रोग-शिकार ।२।
धर्म-भावना थी वहां सहज रूप साकार ।
संयम श्रद्धा नियम में, रहा अतुल अविकार ।३।
भिक्षु-भिक्षु का नाम ही, रटता मुख हरबार ।
तुलसी-तुलसी जाप से, किया सफल अवतार ।४।
सुन्दर-सम्पत् ने यहां, दृढ़ता रखी अपार ।
अमर रहो कुल-वंश के, 'धन' धार्मिक संस्कार ।५।



शिशु श्रेयांस

—मुनिश्री महेन्द्रकुमारजी 'प्रथम'

शिशु दय में श्रेयांस री, वातां बणी विशेष ।
चमत्कार रच चालियो, दूर स्वयं रै देश ॥
दर्शन स्वामीजी दिया, अन्त समय दो बार ।
संधारै री साचली, मिली प्रेरणा सार ॥
उजली कीन्हीं आतमा, कर पचखाण पुनीत ।
सजग-निभाई सांतरी, कुल री ऊंची रीत ॥
अन्तिम कर आलोचना, कर्यो हृदय ने कान्त ।
स्थिर कर योगां नै करी, सहज प्रवृत्त्यां शान्त ॥

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पाप-भीरु

—मुनिश्री रूपचन्दजी

पाप-भीरुता दृढ़ श्रद्धा का, मूर्त रूप साकार ।
उदाहरण तू बन गया शिशु श्रेयांस कुमार ।१।
मित भापी, मित भोजी, निर्भय नम्र सरल व्यवहार ।
उदाहरण तू बन गया, शिशु श्रेयांस कुमार ।२।
भर्म सरल दिल में रहता, आगम-वाणी का सार ।
उदाहरण तू बन गया, शिशु श्रेयांस कुमार ।३।
वय में शिशु पर, प्रौढ़ तुम्हारा था आचार-विचार ।
तज कर प्रेय बने सचमुच ही, तुम श्रेयांस कुमार ।४।
चमत्कार श्रद्धा का सुन कर, है आश्चर्य अपार ।
तर्क जगत भी जिसके सन्मुख खा जाता है हार ।५।
सभी शब्द निःस्तब्ध, जहां पर सभी तर्क वेकार ।
बता गया श्रेयांस अलौकिक, श्रद्धा का संसार ।६।
छद्म पीढ़ी से शासन-सेवा, में रत जो परिवार ।
कलश चढ़ाया उस पर तुमने, वाह श्रेयांस कुमार ।७।

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स्वामीजी को शिष्य

—साध्वीश्री लाडंजी, बड़ा

पोतो गधिया नेम रो स्वामीजी रो शिष्य ।
सुत सम्पत-सुंदर तणो सुन्दर कर्यो भविष्य ।१।
जेठमल्लजी रै घणी शासन स्यूं ही प्रीति ।
एक-एक स्यूं अधिक ही राखी सगलां रीति ।२।
श्रीचन्द रु गणेशदासजी गधिया वृधिचन्द ।
दानी अधिका वै हुया श्रावक बड़ा अमन्द ।३।
श्रावक बड़ा अडोल है, यांरी करणी धन्न ।
बड़ भागी गुणवन्त है, शासन पर तन-मन ।४।
नेमीचन्द सम्पत रतन दृढ़धर्मी शुभ मन ।
शासन री सेवा करै, जाणै नन्दन वन ।५।

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शासन-भक्त

—साध्वीश्री क्षमाश्रीजी

शिशु श्रेयांस री धर्म पर, ही श्रद्धा अनपार ।
जन्म सुधार्यो सांतरो, ज्यूं मुनि गजसुकुमार ।१।
चोज कीमती जाणनै, घाड़ो पाड़्यो आय ।
काल निर्दयी बाल नै, क्यूं कर लियो उठाय ।२।
शरम न आई तुझ भणी, दुधमुंहो हो बाल ।
कियां ले गयो ऐहने, धिग-धिग काल कराल ।३।
भगतां रा भगवान है, स्पष्ट उक्ति साकार ।
दिखलाई वय अल्प में, इण श्रेयांस कुमार ।४।
आदिनाथ भगवान रो, पड़पोतो श्रेयांस ।
दान स्यूं लाभ कमाय नै, तोड़्यो भव रो पास ।५।
तिमहिज शासन-भक्त हो रटतो भीखण नाम ।
मुख पर अंतिम समय तक नाम एक अभिराम ।६।
गधियां रो परिवार है, सेवा भावी सार ।
हृद हिम्मत राखी खरी, नाण्यो मोह लिगार ।७।

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भिक्षु का उपासक

—मुनिश्री मानमलजी, बीदासर

जन्म से तू था विरागी, ओ श्रेयांस कुमार ।
विरक्ति की भी दिव्य आभा थी स्वयं साकार ।
भिक्षु का था तू उपासक, नेह उससे था अनोखा ।
देह में महावेदना भी, आ गई थी देख मौका ।
भिक्षु की ध्वनि गुंजरित थी अरे बारम्बार । १।
ख्यात नामा है सदा से गधैया - परिवार ।
जन्म उस घर में लिया था, था सभी का प्यार ।
सत्य प्रिय था, झूठ को देता रहा दुत्कार । २।
दृश्य जो तुमने दिखाया, जगत सारा देख पाया ।
थी निराली भावध्वनियां, गीत स्वका स्वयं गाया ।
रख गया आदर्श सुखकर जानता संसार । ३।
धर्म की लौ शुभ जलाई, वीण अपनी ही बजाई ।
कालिमा मन की हटाई, दिव्यता बस पास आई ।
लालिमा से भरा देखा हृदय तब सुकुमार । ४।



भिक्षु-शिष्य

—मुनिश्री ताराचन्दजी

घटना सुन श्रेयांस की, तत्क्षण हुआ विचार ।
हलुकर्मों वह वाल था, किए नियम सुखकार । १।
इष्टदेव श्री भिक्षु थे, श्रद्धा का उत्कर्ष ।
लघु वय में वैराग्य का, दिखलाया आदर्श । २।
अन्त समय श्रेयांस ने, बना दिया इतिहास ।
जन-जन को नित धर्म की, देगा सुखद सुवास । ३।
भिक्षु शिष्य श्रेयांस ने, रचा सुखद वृत्तांत ।
परिकर को यह सीख है, रखें हृदय को शान्त । ४।



ज्ञात-पुत्र श्रेयांस

—मुनिश्री सुमेरमलजी, लाडनू

ज्ञात-पुत्र श्रेयांस तू, करूँ सफल अवतार ।
तीव्र वेदना नै सही, समता भारी धार । १।
गधइया-जाति घणी सासण में विख्यात ।
धन्य हुई वा, पा तनै, धर्म पुत्र तनु जात । २।
झूठ न बोल्यो तू कदी, चोरी को के काम ।
भोग-वृत्ति भाई नहीं, रही धर्म की हाम । ३।
दृढ़ निष्ठा स्युं ही हुआ, स्वामी जी रा दर्श ।
अन्त समय श्रेयांस रो जीवन हो आदर्श । ४।
मातृ-पितृ कुल उभय ही, सासन रा सुविनीत ।
लघु वय में श्रेयांस तू, सही निभाई रीत । ५।



संघ का लाल

—मुनिश्री मानमलजी, श्री डूंगरगढ़

श्री गधैया - परिवार में, शिशु श्रेयांसकुमार ।
घोर वेदना में, नहीं लाया तनिक विकार । १।
जिसने भिक्षु स्वाम का पाया अनुपम दर्श ।
तेरापथ इतिहास में, दिखलाया आदर्श । २।
जन्म-मृत्यु का जगत में, रुकता नहीं प्रवाह ।
पर श्रेयांसकुमार की, जन्म-मृत्यु है वाह । ३।
लघु वय में शुभ साधना, कनक सन्त की स्पष्ट ।
श्रावकगण में हो गया, यह बालक उत्कृष्ट । ४।
श्री श्रेयांस कुमार से, बना उच्च इतिहास ।
रहता तो कुछ और ही, करता सफल प्रयास । ५।
भोगी जन का विश्व में होता है पंचत्व ।
पर इस त्यागी बाल ने पाया है अमरत्व । ६।
हन्त ! हन्त ! इस काल ने, हरा संघ का लाल ।
युग-युग तक शुभ प्रेरणा, देगा वह सुविशाल । ७।



जमीकन्द-त्यागी

—साध्वीश्री आशावतीजी, नोखामंडो

गधैया-परिवार में, श्री श्रेयांसकुमार ।
अल्प आयु में ही कियो, निज जीवन-निस्तार ।१।

मरे नहीं तुम बन गये, अमर कहानी एक ।
अतः रहे इतिहास में, अंकित तेरी टेक ।२।

भैक्षव शासन में हुए, नये-नये आभास ।
मुनियों में शिशुकनक अह, श्रावक शिशु श्रेयांस ।३।

अनशन की करता रहा बार-बार अरदास ।
अन्त समय उसकी रही अभिलाषा यह खास ।४।

जमीकन्द का स्पर्श भी किया पूर्णतः वन्द
स्वाद मात्र जाना नहीं रहा सदा निर्द्वन्द्व ।५।



मित भोजी

—साध्वीश्री सोमलताजी, गंगाशहर

लघु वय पर चिन्तन विशद, दिल रो बड़ो उदार ।
मित भोजी, मित बोलतो, शिशु श्रेयांसकुमार ।१।

रोम-रोम में बस गयो, भीखण रो अभिधान ।
देखी दिल री भावना, झट आया भगवान ।२।

समभावां सूं वेदना, सहन करी हर बार ।
अमर वण्यो इतिहास में, शिशु श्रेयांसकुमार ।३।

न्याय-नीति सूं चालतो, मधुर कुशल व्यवहार ।
छाप जमी वैराग री, शिशु श्रेयांसकुमार ।४।



बलिदानी बालक

—साध्वीश्री राजिमतीजी

बालक मुनियों में ज्यों पहला, कनक मुनि का नाम ।
त्यों शिशु श्रावक-संघ में, हो श्रेयांस सुनाम ।१।
बलिदानी अनुरागी सच्चा, था श्रेयांस कुमार ।
धर्म-राग रग-रग में उभरा, वाह ! बालक सरदार ।२।
सत्य साधना में होता है, अभय भाव अनिवार्य ।
सही-सही कहने का साहस, था तेरे में आर्य ।३।
श्रद्धा से जीवन में आता, नित्य नया उल्लास ।
'भिक्षु-भिक्षु' रटता था अविरल, लाख-लाख स्याबास ।४।
खाने-पीने का हठ बालक, करते रहते हैं नादान ।
उसी बाल हठ से तूने तो, बुला लिये भगवान ।५।
घोर वेदना में यह हिम्मत, वाह श्रेयांस कुमार ।
नहीं मोह में मुखड़ा मुरझा, कैसे शुभ संस्कार ।६।
शासन-सेवा में तुम रहना, सदा सजग श्रेयांस ।
अन्त समय में पाया तूने कैसा सुन्दर चांस ।७।



सत्य-निष्ठ

—साध्वीश्री जिनप्रियाजी

शिशु वय में श्रेयांस ने, पाया सुयश महान ।
सुन उसके इतिवृत्त को, किसे न है अभिमान ।१।
पाप-भीरुता की झलक, थी उसमें अनपार ।
विज्ञ विवेकी था सजग, सत्य-निष्ठ साकार ।२।
घिरा अचानक रोग से, वह बालक सुकुमार ।
भिक्षु-भिक्षु का नाम ही, था उसका आधार ।३।
दिखा गया वह वस्तुतः अपना उज्ज्वल चित्र ।
बना एक स्मृति का विषय, था वह बड़ा विचित्र ।४।



आदर्श व्यवहार

—साध्वीश्री फूलकुमारीजी 'प्रथम'

नेमिचन्द्र का पौत्र और सम्पत-सुन्दर का सुन्दर लाल ।

उज्ज्वल परिकर उज्ज्वल खुद वह, बालक था श्रेयांसकुमार ॥

संस्कारी परिवार समूचा मिले उसे उनसे संस्कार ।

इसीलिए आदर्श परक परखे थे उसके हर व्यवहार । १।

विकसित आनन नयन चमकते, भव्य भाल युग कर्ण विशाल ।

विनयी वैरागी वह त्यागी, सौभागी वेदागी बाल ॥

मित भाषी, मित भोजी पर हो आज गया वह कवलित काल ।

तुलसी का वह निकट शिष्य, शिशु वय में भी कर गया कमाल । २।

नन्हे से उस वच्चे के, आराध्य देव भीखण भगवान ।

अतः भक्त को दर्शन दे कर, दिया उसे प्रतिबोध महान ॥

घोर वेदना में जागृत हो सावधान बन बना महान

पापों का आलोचन कर, पाया पावन आराधक-स्थान । ३।

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लघु कृति

—साध्वीश्री मल्लिप्रभाजी

हर क्षण तुमने गिने स्वयं के, क्यों तू गिना न जाता ।

तेरा लघु जीवन लघु कृति में, बंधा न बंधने पाता ।

(१)

मोह राग की पृष्ठ भूमि पर सपने घने उतरते,

सपनों की हलचल में विरले आशा के घट भरते ।

हंसते जग के फूलों में तू, मधुर-मधुर मुस्काता ।

(२)

समय कहा सापेक्ष, समय तो है मानव की छाया,

जिसने जैसा चाहा, उसने वैसा कर दिखलाया ।

वृत्त तुम्हारा समय चक्र की उलझन को सुलझाता ।

(३)

तू विश्वास, बदलते भावों की अस्थिर काया का,

बना साधना का प्रतीक, युग की चंचल छाया का ।

श्रेय मिला श्रेयांस तुझे, इसीलिये सुयश जग गाता ।

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नैसर्गिक संस्कार

—साध्वीश्री शीलप्रभाजी

आया वन श्रेयांस वह, बढ़ा श्रेय की राह ।

क्रूर मौत से जूझने, थी अनशन की चाह ।१।

सत्य, सरलता, स्वच्छता, और अभय-व्यवहार ।

लगते थे श्रेयांस के, नैसर्गिक संस्कार ।२।

बुझा दीप फैला गया, प्रेरक नव आलोक ।

गया सबल उद्बोध दे, फिर क्यों उसका शोक ।३।

त्याग-भावना प्रबल थी, जागृत था सुविवेक ।

पीड़ा में सम भावना, चकित हुए सब देख ।४।

मुक्तक

चलता रहा चक्र सदा आगमन-गमन का ।

गाता रहा गीत समय यह विरह-मिलन का ।

बुझे दीप अनगिन, पर स्मृति उसकी होती जो,

बुझकर भी आलोक-स्तम्भ बनता जन-जन का ।



मर कर भी अमर

—साध्वीश्री ललितप्रभाजी

चला गया दे सुखद प्रेरणा, यश मुखरित जन-जन में ।

मर कर भी तू अमर हो गया, अपने लघु जीवन में ।१।

पाप-भीरुता रग-रग में थी, और सरलता भारी ।

इसीलिए जग के झंझट को तुमने ठोकर मारी ।२।

विश्व - पंक में पंकज बन कर, तू ने कदम बढ़ाये ।

पूर्ण समर्पित इष्ट देव को, श्रद्धा सुमन चढ़ाये ।३।

बालक वय में गहरा चिन्तन, जीवन कितना सात्विक ।

व्यवहारों में भी उतरा तू, बनकर सच्चा तात्विक ।४।

सचमुच ध्येय समुन्नत तेरा, श्रेय पथ अपनाया ।

बुझ न सकेगा युगों-युगों तक, जो आलोक दिखाया ।५।



बन गया सितारा

—साध्वीश्री कमलश्रीजी

दूर क्षितिज के ऊंचे टीले जिन पर अभी-अभी
चढ़ कोई बढ़ता जाता ओझिल पथ में
किन्तु थके ओ राही कैसे अभी किसी
विश्राम हेतु तुम बैठ गये वे-मंजिल रथ में
नव सूर्य किरण की बल्गा हाथों में चल दिये थाम कर
पीली आभा बिछा राह में रुके नहीं फिर क्यों विराम कर
चलते जाना जादूनगरी लुभा न पाये मान कदम भी
रुक न सकोगे गति के व्रत में ।१।
मिला दूर मंजिल का साथी बढ़े तभी तुम साथ बनाकर
बैठ चांद के छोर लुभाते अमर छन्द क्या नहीं सुना कर
दीप बुझा बन गया सितारा देखें कितने आते हैं
मिलने तुम से सुर-पथ में ।२।



विनय-रत

—साध्वीश्री धनकुंवरजी, लाडनू

वारस आश्विन शुक्ल में, श्री श्रेयांस कुमार ।
जन्म्यो सम्पत रै घरै शहर सुखद सरदार ।१।
पूर्व जन्म सुं ल्यावियो, सह धार्मिक संस्कार ।
वर्तमान में भी मिल्यो, आध्यात्मिक परिवार ।२।
श्रद्धा शील रु विनय रत, रहतो थो हर वार ।
(ए)गुण जाण्यो म्हे स्पष्ट ही, सुण अंतिम व्यवहार ।३।
मोह नहीं, ममता नहीं, खान-पान में प्राय ।
सहज सादगी झलकती बालक जीवन मांय ।४।
स्वामीजी रो नाम हो, जीवन रे आधार ।
भिक्षु नाम जपतो हुयो, कर गयो वेड़ा पार ।५।



दृढ़ बालक

—साध्वीश्री सुखदेवांजी, सरवारशहर

गधियां रै परिवार में, वीयो समकित बीज ।
कालूजी स्वामी बड़ा, समझाया अति रीझ ॥
शासन-सेवी है सदा, गधियां री परिवार ।
होनहार बालक हुयो, श्री श्रेयांस कुमार ॥
भैक्षव शासन में सुखद, शिशु श्रेयांस कुमार ।
अद्भुत जीवन जी गयो, घटना रही पुकार ॥
श्रद्धा में हो शोभजी, सेवा में हनुमान ।
शूरवीर श्रेयांस ने, बुला लियो भगवान ॥
सम्पत्त केरो लाड़लो, हो विनयी साक्षात् ।
शासन रै इतिहास में, नई वणाई बात ॥
बालक में दृढ़ता इसी, सुणी न देखी आंख ।
पहुंच्यो भिक्षु रै निकट, लगा अनोखी पांख ॥

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राज-पंथ

—साध्वीश्री सुमनश्रीजी

तुमको देखा जाते - जाते
कल्पों से प्रिय संगी तन को कुछ क्षण में ठुकराते ।
आज गया कल भी जायेगा
गत में सब कुछ खो जायेगा
काल एक है विगत विश्व में
तीन व्यर्थ कहलाते ।
मृत्यु एक वह राज-पंथ है
चरण-चिह्न ना आदि-अन्त है
एक राह के अनगिन साथी
साथ नहीं चल पाते ।
मरण शब्द की निर्मम छाया
से मानव जब है उकताया
विवश अमरता की थपकी से
शिशु मानस सहलाते ।

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वीर बालक

—साध्वीश्री सत्यवतीजी, हांसी

वीर वही हो सकता जो, जीवन पर कलश चढ़ाता है ।
गुरु-भक्ति और श्रद्धा से, अपनी जीवन-ज्योति जगाता है ।
देहे दुःख महा फल है, जिसने ऐसा जान लिया ।
नश्वर क्या अविनश्वर क्या जिसने है पहचान लिया ।
वीर शिशु श्रेयांस तुल्य वह जीवन अमर बनाता है । १।
पूर्व जन्म का जो संस्कारी वच्चा आगे बढ़ता है ।
कष्ट सामने जो भी आते अन्तर्मुख बन सहता है ।
भावों की तन्मयता से, भगवान स्वयं चल आता है । २।
अन्त समय स्वामीजी ने वच्चे को प्रबल प्रबोध दिया ।
उसने आत्मा को जागृत कर अपना जीवन सम्मान किया ॥
ऐसा बालक आकर कुल में कुल की शान बढ़ाता है । ३।



समाधि-मरण

—साध्वीश्री जतनकुमारीजी, राजगढ़

गधियां रो कुल-वंश है, शासण में विख्यात ।
रहसी श्री श्रेयांस री, जुग-जुग जीवित ख्यात ॥
शासण-भक्त सदा रह्या, जीव ज्ञानस्यूं लाग ।
गुरुदेवां री दृष्टि लख, दी रूढ्यां नै त्याग ॥
उण ही कुल में जनमियो, इसड़ो अद्भुत लाल ।
केवल तेरह वर्ष में, करग्यो काम कमाल ॥
होनहार श्रेयांस री, त्याग-वृत्ति सुपवित्र ।
भौतिक युग रै सामने रखग्यो सुन्दर चित्र ॥
हंस-हंस झेली मौत ने, डर्यो नहीं वो वीर ।
पायो मरण समाधि नै, तज पौद्गलिक शरीर ॥
सम्पत-सुन्दर को कर्यो, जग में रोशन नाम ।
तुलसी शासण में हुए, नूतन-नूतन काम ॥
दृढ़ता राखीज्यो घणी, नेमिचन्दजी आदि ।
अमर नाम पोते कियो, पायो पूर्ण समाधि ॥



सात्विक संस्कार

—साध्वीश्री मधुवालाजी

तेरापथ की ख्यात में, विशद शहर सरदार ।
 शासन-भक्त रहा वहां, श्री गधिया-परिवार ॥
 जन्मा उस परिवार में, सुत श्रेयांसकुमार ।
 कुल को कलश चढ़ा गया, पार किया भव-वार ॥
 शिशु वय में साहस गजव, दिखा गया वह बाल ।
 त्याग-भावना से भरा, वह सुन्दर का लाल ॥
 वचन में निर्भीकता, दृढ़ धार्मिक संस्कार ।
 तीव्र वेदना में रटा, नाम भिक्षु हर बार ॥
 कर अन्तिम आलोचना, बना हृदय सुविशाल ।
 रख अनशन की भावना, छोड़ गया जंजाल ॥
 संयम था सौहार्द था, ये सात्विक संस्कार ।
 रग-रग में थी रम रही, दृढ़ श्रद्धा साकार ॥
 श्री भिक्षु के दर्श की, अभिलाषा थी खास
 हुई सफल श्रेयांस के, अमर बना इतिहास ॥



परिजन भूलेंगे नहीं

—साध्वीश्री चांदकंवरजी, रतननगर

स्वामीजी ने है किया, आलोकित संसार ।
 शरणागत को शरण दे, कर दी नैया पार । १।
 तेरापथ की देन है, तेरी भिक्षु महान ।
 तेरे चरणों में सदा, मेरे अर्पित प्राण । २।
 श्री श्रेयांसकुमार की, पढ़ी अनोखी बात ।
 परिचय पाकर हो गया, रोमांचित यह गात । ३।
 खुशबू फैली इतर ज्यूं, तेरी बीच जहान ।
 मिट पायेगी वह नहीं, करती मैं व्याख्यान । ४।
 छोटी वय में कर गया, अमर नाम अभिराम ।
 परिजन भूलेंगे नहीं, तेरा नाम व काम । ५।



संस्कारी पूत

—साध्वीश्री जतनकुमारीजी

भैक्षवगण में दीपतो, गधियां रो परिवार ।
सम्पतमल को लाड़लो, धन श्रेयांसकुमार ॥

भिक्षु-भिक्षु की रटन ही, लगी रही दिन-रात ।
तीव्र वेदना में नहीं, तू छोड़ी आ वात ॥१॥

अमर नाम तू कर गयो, दुनिया में विख्यात ।
गजसुखमाल मुनीश ज्यू, रख दृढ़ता साक्षात ॥२॥

उज्ज्वल करली आत्मा, कर पचखाण पुनीत ।
सजग निभाई सांतरी, कुल की ऊंची रीत ॥३॥

संस्कारी मां-बाप को, संस्कारी हो पूत ।
सगला विस्मित हो रह्या, लख थारी करतूत ॥४॥

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वह और यह

—साध्वीश्री संतोषकुमारीजी, सरदारशहर

शासन-सेवी गुरु-भगत उज्ज्वल विमल विचार ।
संयम में जीवन बह्यो, गधियां रो परिवार ॥१॥
आदीश्वर रै वंश में, ज्यू श्रेयांसकुमार ।
त्यूं ही इण देखावियो, स्पष्ट रूप साकार ॥२॥
बालक ध्रुव, प्रह्लाद सम, त्याग-मूर्ति साकार ।
कुल ने कलश चढ़ावियो, सुत श्रेयांसकुमार ॥३॥
भिक्षु-भिक्षु रटतो रह्यो, श्वास-श्वास में नाम ।
ज्यू हनुमत रै मन बस्यो, राम-नाम अभिराम ॥४॥
रीझ्या भिक्षु, आय इम, बोल्या बालक-पास ।
तीन दिनां रो कष्ट है, फिर लै सुख री सांस ॥५॥

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संस्कारी बालक

—साध्वीश्री केशरजी, सरदारशहर

जीवन श्री श्रेयांस का, बना प्रेरणा-स्रोत ।
वर्धमान यह भावना, भव-जल तारणपोत ।१।
बालक की आराधना, अणु-युग को फटकार ।
शिशु क्या कर सकता नहीं, दिखा गया साकार ।२।
घोर वेदना में रहा, रटता भिक्षु-नाम ।
सुन पुकार आये वहां, भिक्षु गणी अभिराम ।३।
सहन-शीलता, सजगता, गण-गणपति से प्यार ।
तेरापथ की ख्यात में, बना अमर सुकुमार ।४।
युग-युग से विख्यात है, गधियों का परिवार ।
परम्परागत रीति का, पालक बना उदार ।५।
संस्कारी परिवार में, पला हमेशा वाल ।
किन्तु, कुटिल गति काल की टेढ़ी चलता चाल ।६।

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अवशेष है इतिहास

—साध्वीश्री प्रेमलताजी

मृत्यु में मिलता रहे अमरत्व का आभास,
अश्रुजल बनता रहे, चिर मुक्त मन का हास ।
आंक कब पाता मनुज-प्रत्यक्ष नर का मोल बोलो,
सोचता जब, उड़ चला पक्षी गगन में, ज्यों अपोलो,
वच रहे संस्मरण बस अवशेष है इतिहास ।१।
बीज था अध्यात्म का अंकुर बना जल पवन पाकर,
था अभी सुकुमार शैशव हृदय विस्तृत स्नेह-सागर,
कमल-सा निर्लेप संयम-शान्ति का आवास ।२।
श्रेय था तुममें इसीसे प्रेय पथ को त्याग कर तुम,
प्रेरणा अमिताभ की पा श्रेय से अनुराग कर तुम,
साधना पथ पर बढ़े, कर सफल निज आयास ।३।

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श्रद्धा-निष्ठ

—मुनिश्री रोशनलालजी

उच्च जाति-कुल-वंश में, लेकर जन्म उदार ।
अटल टेक तू ने रखी, श्री श्रेयांस कुमार ।१।
स्वामीजी के संप्र में, श्रावक श्रद्धा-निष्ठ ।
ख्याति-प्राप्त तू हो गया, श्री श्रेयांस विशिष्ट ।२।
चमका पा कर के तुझे गधईया-परिवार ।
रीति घराने की रखी, उच्चाचार विचार ।३।
जहां कहीं भी तू रहे, रहना शासन-भक्त ।
'रोशन' मुनि है कर रहा यही कामना व्यक्त ।४।



श्रद्धामय जीवन

—साध्वीश्री भीखाजी, नोहर

दोहा

वर्षों से प्रख्यात है, गधियों का परिवार ।
दादा नेमीचन्द का, पौत्र श्रेयांसकुमार ।१।
गौरवर्ण सुन्दर वदन, उसका अद्भुत भाल ।
जननी सुन्दर का सुखद, वीर साहसिक लाल ।२।
विनयी, मितभाषी सरल, रहते उच्च विचार ।
सब परिकर के साथ में, था मृदुमय व्यवहार ।३।
पान, सुपारी, चाय का, किया न कभी प्रयोग ।
त्याग-भावना थी प्रखर, यद्यपि सब संयोग ।४।
होनहार मेधा प्रखर, सब बातों में दक्ष ।
श्रद्धामय जीवन सदा, रहा भक्त प्रत्यक्ष ।५।
चेचक के आतंक की, सही भयंकर पीर ।
उफ ना निकला तनिक भी, समता-भाव सधीर ।६।
छोटी वय में हो गया, उसका स्वर्गवास ।
रह-रह स्मृतियां हो रहीं, फैली बहुत सवास ।७।



कठिनतम प्रतिज्ञा

—साध्वीश्री जयश्रीजी, नोहर

सोरठा

उच्च वंश विख्यात, गंधियों का सब जानते ।
तेरी जग में ख्यात, अमर रहेगी सर्वदा ।१।
अतिशय सरल पुनीत, मन श्रेयांसकुमार का ।
श्रद्धानत सुविनीत, शासन-भक्त रहा सदा ।२।
नित उठ जपतो जाप, एक पलक ना भूलतो ।
आये भिक्षु आप, दिये दर्श शिशु भक्त को ।३।
की आत्मा सुपवित्र, कर अपनी आलोचना ।
उसकी बात विचित्र, रह-रह स्मृति पर उभरती ।४।
भलीभांति ली जान, चेतन-तन की भिन्नता ।
अन्त समय पहचान, करी प्रतिज्ञा कठिनतम ।५।



अमर इतिहास

—साध्वीश्री भागवतीजी, श्रीडूंगरगढ़

धन्य बालक श्रेयांस, तेरा सजग जीवन ।
बाह बाह गधैया परिवार का, तू सुगन्धी सुमन ।
वय से था तू बच्चा, पर विवेक तेरा वृद्ध-सा ।
हाँ, नम्रता शालीनता, तेरे स्वाभाविक गुण ।
देव गुरु धर्म के प्रति, तेरी दृढ़ आस्था ।
हाँ, स्वामीजी के नाम से था सिक्त कण-कण ।
सत्यवादी मितभाषी, व्रत पालन में सजगता ।
हाँ, भूल गया वेदना, कर आत्म रमण ।
'संयमःखलु जीवनम्' का पाठ पूरा पढ़ लिया ।
हाँ, होता है आश्चर्य, घटनाएं सुन सुन ।
चिह्न है चोटी हिन्दु की, वा चोटी में हिन्दुत्व है ।
हाँ, काट के मिटा दी, शर्माजी की उलझन ।
आया सुसंस्कार ले, सुसंस्कार ले चला गया ।
अमर कर दिया इतिहास, तू ने सम्यक्त-नन्दन ।

राग-रोको काया री चंचलता ।

सुदृढ़ मनोबल

—श्री ताराचन्दजी बोयरा, बीकानेर

पिछले भव श्रेयांस कुमार ने श्री भिक्षु सत्संग किया ।
इसी योग से सासन-सेवी ऊंचे घर में जन्म लिया ॥
बालक वय में भी परिजन को, बहुत बड़ा आदर्श किया ।
अल्प आयु में सुदृढ़ मनोबल, रख परभव प्रस्थान किया ॥
छोटी उम्र में बड़ी साधना, एक बड़ा सन्देश दिया ।
'ताराचन्द' कहे धन उसको, भैक्षव शासन सरण लिया ॥



स्वामीजी रो भक्त

—श्रीमती धनीदेवी दूगड़

स्वामीजी रो भगत घणो हो छोटी सो श्रेयांस कुमार ।
श्रावक रा व्रत पाल सांतरा, करग्यो झटपट खेवोपार ।१।
भद्र सरल परणाम हमेशा श्रद्धा में हो अति मजबूत ।
कारण में राखी रजपूती दिखलाई अद्भुत करतूत ।२।
अन्त समय की वेदना, संघारो श्रीकार ।
मांग्यो, मैं कानां सुणी थारा सही विचार ।३।
एक बार यदि आवतो, करता मन की बात ।
आ मन की मन में रही नहीं बात अब हाथ ।४।



भाई की याद

—सुश्री सुमनश्री

दोहा

छोड़ गये भैया हमें पर दिल में तस्वीर ।
सदा रहेगी चमकती तेरी याद सुधीर ।१।
जब तक नभ-धरती रहे गंगा में हो नीर ।
तब तक जगमगती रहे घटना तेरी वीर ।२।

चौपाई

तुम तो हमसे विछुड़ गये हो,
(पर) स्मृतियां अपनी छोड़ गये हो ।
एक बार तो फिर आ जाओ,
वातें मन की कुछ कर जाओ ।



भूला नहीं जाता

—श्रीमती सन्तोषदेवी गर्धया

श्री भिक्षु रो भक्त घणो हो, छोटी सो श्रेयांस कुमार ।
कुल ने कलश चढ़ायो, पोता रख ऊंचो आचार-विचार ।१।
वय में छोटी पर विवेक हो, करतो मोटां री सी बात ।
कितो सराऊं तुझने पोता थारो जीवन है प्रख्यात ।२।
गेह छोड़कर तू गयो पणवसियो मन मांय ।
भूल्यो तू जावै नहीं आयो सहुनै दाय ।३।
मोहजीत राजा तणी, सुणी सूत्र में बात ।
वा थारे परिवार में में देखूं साक्षात् ।४।



पवित्र घटना

—मुनिश्री पुनमचन्दजी, गंगाशहर

एं ॐ ह्रीं अहं प्रणम स्मर तुलसी गणराण ।
श्रेयस्कर श्रेयांस का लिखता हूं आख्यान ।१।
कर्मज - पैतृक - संगतिज संस्कारों के चित्र ।
सहिष्णुता अरु भक्ति की घटना घटी पवित्र ।२।

सहनाणी

वर बालक श्रीश्रेयांस सजग आया था बन अद्भुत प्राणी ।
नश्वर तन घर, दे गया अमर सद्गुण सौरभ की सहनाणी ।
है बीकानेर डिवीजन में, सुन्दर सुख्यात सरदारशहर ।
लक्ष्मी की महर-लहर महती अलकापुर की ही है सहचर ।
अम्बर चुम्बी है सौध रम्य, जल, विद्युत्, सड़कें स्थान-स्थान ।
गांधी विद्या मन्दिर आदिक संस्थाओं की है अजब शान ।
सामाजिक और राजनैतिक कर्तव्य - परायण जन बसते ।
घासिक कार्यों में भी उनके आगे से आगे पद बढ़ते ।
तेरापंथी गृह - गणना में पाया जिसने पहला नम्बर ।
सुत जान कमाऊ रही सदा आचार्यों की भी महर नजर ।

साधक मुनि सतियां नित्य जहां वर्षति हैं शम-रस-वाणी ।

नश्वर तन घर, दे गया अमर सद्गुण सौरभ की सहनाणी ।१।

शासन-सेवी गधियाजी का है अतिविश्रुत परिवार जहां ।
त्यागी, वैरागी, व्यवसायी थे जेठमल्लजी सेठ वहां ।
बंगाल देश में पैदल जा मति-बल से है व्यापार किया ।
पा जयाचार्य से श्रद्धा को, था त्याग-मार्ग में चित्त दिया ।
भोजन दिन में था एक बार, छव द्रव्यों के उपरान्त नहीं ।
ऋतु ग्रीष्म सिवा जल एक बार, खुल्ले मुख विल्कुल बात नहीं ।
रुई का विस्तर, सोड़ नहीं, पल्यंक, पनही का त्याग किया ।
सामायिक-प्रतिक्रमण प्रतिदिन निशि-संवर में भी भाग लिया ।

नव कोटि पालते ब्रह्मचर्य जिससे था अति उज्ज्वल पानी ।

नश्वर तन घर, दे गया अमर सद्गुण सौरभ की सहनाणी ।२।

श्रीचन्द हुए उनके कुल में प्रतिभाशाली, वैभवशाली ।
 शासन-सेवी, व्यापार-कुशल, थे राजमान्य, करुणाशाली ।
 श्री नेमचन्दजी श्रावक हैं स्वाभाविक धार्मिक मितव्ययी ।
 तज कुरुद्वियां ले नया मोड़ अपनाई चर्या क्रान्तिमयी ।
 साहसिक पुत्र उनका सम्पत अगुआ सामाजिक कामों में ।
 शिक्षित, व्यवहार-कुशल, वक्ता, शुचिता रखता परिणामों में ।
 ईश्वर था ईश्वर तुल्य सेठ शासन-सेवा में उत्साही ।
 वासी सुरसरिता^१ शहर प्रवर मितभाषी कर्मठ गुणग्राही ।
 उनकी पोती सुन्दर सुन्दर सम्पत की पत्नी पहचानी ।
 नश्वर तन धर, दे गया अमर सद्गुण सौरभ की सहनाणी ।३।

सुन्दर की उदर-सुक्ति से इक मोती उपजा श्रेयांस प्रखर ।
 लघु वय में पूर्व जन्म के हैं उसके उभरे संस्कार प्रखर ।
 श्रद्धालु, नहीं था झगड़ालु, गाली बन कभी आई मुख पर ।
 विनयी, हंसमुख था, मितभाषी, निर्भीक, स्पष्टवादी शिशुवर ।
 अनुशासन में था पूर्ण सजग फैशन कर्दम में नहीं पड़ा ।
 बोला न झूठ, ना चोरी की, तज दिया सुपारी का पचड़ा ।
 ज्यों-ज्यों वय बढ़ती जाती थी, ऋजुता-शुचिता भी थी बढ़ती ।
 पैतृक संस्कारों से शिशु की जीवन की ज्योति रही चढ़ती ।
 शिक्षा में दो-दो कक्षाएं प्रति वर्ष पढ़ा अन्तर्वाणी ।
 नश्वर तन धर, दे गया अमर सद्गुण सौरभ की सहनाणी ।४।

गुरु श्रीतुलसी की करुणा से स्थिरवास वहां थे सचिव मगन ।
 तपसी सुख मुनि, सोहन मुनि से पूरी शिशु के भी लगी लगन ।
 जब आता सन्त-स्थान शिशु वह कहता भीखण की कहो कथा ।
 या गीत सुनाओ उनका ही जिससे मिटती भव-भ्रमण-व्यथा ।
 शिशु सुनकर ही घर को जाता, गुरु भिक्षु नाम से दिल जोड़ा ।
 भिक्षु के कथा-गीत सुनने बालक जाता दीड़ा-दीड़ा ।
 था कन्दमूल का पूर्ण त्याग, हरियाली की भी मर्यादा ।
 दिन भर में नव-दश द्रव्यों से वह बालक ना खाता ज्यादा ।
 कहता दीक्षा लूंगा मैं तो, कितना था हलुकर्मी प्राणी ।
 नश्वर तन धर, दे गया अमर सद्गुण सौरभ की सहनाणी ।५।

जब ताप सांप था उसे चढ़ा, सरदारशहर उपचार किया ।
कुछ स्वस्थ हुआ, लाये जयपुर, तो चेचक ने भी जकड़ लिया ।
प्रसरी वह सारे ही तन पर मानों रूं-रूं पर आग घरी ।
फिर भी मन को मजबूत बना उसने सहिष्णुता विमल वरी ।
'भीखू स्वामी, भीखू स्वामी' बस एक जीभ पर नाम बसा ।
उफ तक भी निकला ना मुख से, पाई चेतन-तन भिन्न दशा ।
शुक्ला तेरस की निशि में वह बोला मैं दवा नहीं लूंगा ।
यदि भीखू बाबा निज कर से देंगे, तब ही मैं तो लूंगा ।

'आओ भीखण बाबा आओ', यों बोल रहा योजित पाणि ।

नश्वर तन घर, दे गया अमर सद्गुण सौरभ की सहनाणी ।६।

धारा हठ उस बालक ने भी ली नहीं औषधि सन्ध्या तक ।
सब घर वाले समझा हारे, पर, टस-से-मस न हुआ बालक ।
तू मान पितामह को भीखण, शिशु को यों समझाया आखिर ।
ये भिक्षु-भक्त स्वामी जी का उपवास आज है अपने घर ।
ले ले, उनके कर से औषधि तब बालक ने स्वीकार किया ।
अब उसी रात को एक बजे माता से आग्रह खूब लिया ।
कमरे के सारे दरवाजे तत्काल अभी तुम बन्द करो ।
बाबा को अभी बुलाऊंगा, वे आयेंगे तुम धैर्य धरो ।

यों बोल उठा विश्वास तभी आयेंगे अब अन्तर्ध्यानी ।

नश्वर तन घर, दे गया अमर सद्गुण सौरभ की सहनाणी ।७।

हे लाल ! मुझे भी दर्श करा, मां ! बैठो मेरे पास यहां ।
'भीखू स्यामी, भीखू स्यामी' यों रटता जाता बाल अहा ।
आये ना भिक्षु स्वामी, पर, यह रात बीतती जाती है ।
आशा भी बनी निराशा अब दुख-बल्ली बढ़ती जाती है ।
कहता शिशु स्वर्ग-सुखों में तुम सच्चे भक्तों को भूल गए ।
आध्यात्मिक बातें कर भौतिक हलचल में हैं मशगूल हुए ।
अब कौन भक्त की सुनता है, अब कौन तारने वाला है ।
छाया है मोह उसे स्वामिन् अब कौन हटाने वाला है ।

नास्तिकता फैल रही जग में श्रद्धा की हुई बड़ी हानि ।

नश्वर तन घर, दे गया अमर सद्गुण सौरभ की सहनाणी ।८।

पहचानो मेरे अन्तर को श्रद्धा का मूल्य शीघ्र आंको ।
आडम्बर मेरे पास नहीं, लो ज्ञांको, दिल में झट ज्ञांको ।
आओ, आओ दो दर्शन अब मेरी नैया को पार करो ।
होते भगवान भक्त के वश यह जन-वाणी साकार करो ।
फिर आंख मूंदकर देखा तो वस भीखण बाबा चढ़े नजर ।
झट कहा रात्रि में स्वामीजी कर महर लहर आये घर पर ।
कह गये कष्ट दिन तीन और, फिर होगा तेरे सुख ही सुख ।
दूंगा मैं तुझे परम औषधि, मिट जायेगा तेरा सब दुःख ।

हर्षित है परिकर यों सुनकर क्षमता शिशु की है पहिचानी ।
नश्वर तन घर, दे गया अमर सद्गुण सौरभ की सहनाणी ।१।

दूंगा मैं औषधि तुझको अब, इसका क्या हो सकता मतलब ।
तब कहा गधैयाजी ने यों घर तज दीक्षा लेगा शिशु अब ।
दिन निकला चतुर्दशी का भी व्रण पूरे ही तन में छाये ।
उपचार वैद्य-डाक्टर के भी असफल सारे ही रह पाये ।
मुख, तालू, जीभ, मसूढ़े भी वच पाये नयन न नाक, कान ।
भोजन करना तो दूर रहा, पर, हुआ कष्ट-प्रद सलिल-पान ।
निशि में बोला शिशु करवादो मुझको अब त्याग अरी ! माता !
हरियाली आदिक चीजों के कर त्याग मानता सुखसाता ।

पूनम के दिन तन खाज-जलन सह व्रण-गण में उमरा पानी ।
नश्वर तन घर, दे गया अमर सद्गुण सौरभ की सहनाणी ।१०।

अति बड़ी वेदना बालक के (पर) परिणाम रहे बढ़ते-चढ़ते ।
दो वजे रात को बोला वह पापा को आत्म-पाठ पढ़ते ।
स्वामीजी कहते हैं मुझको, बाबू तू कर दे संथारा ।
इसलिए कराओ अनशन अब जिससे हो भव से छुटकारा ।
तब कहा तात ने कहाँ भिक्षु, मेरे नयनों में नहीं चढ़े ।
देखो वे मेरे पास खड़े हैं बोल रहे स्वर मधुर बड़े ।
तन श्याम वर्ण, लम्बा कद है, आंखों में आभा है चसती ।
ऊंची लूंगी, खुल्ला तन है, मुख चमक रही है मुंह पत्ती ।

त्रिवली ललाट में शोभ रही, दक्षिण कर ऊंचा वरदानी ।
नश्वर तन घर, दे गया अमर सद्गुण सौरभ की सहनाणी ।११।

मांगा संधारा बालक ने लेकिन माने ना पितृ-प्रवर ।
 कैसे अनशन हम करवा दें, तुम कर लो चाहे त्याग अपर ।
 मैं नहीं करूंगा जीव-घात, बोलूंगा झूठ न अरे ! कभी ।
 चोरी भी नहीं करूंगा मैं, छोड़ा मैथुन आजीवन भी ।
 इत्यादिक त्याग कराये हैं, घर घोरज सम्पतजी ने तब ।
 फिर हाथ जोड़ सब जीवों से कर क्षमा-याचना बाबू अब ।
 अब हुआ उसे सन्तोष सुखद बढ़ती जाती दिल में समता ।
 सांसारिक बन्धन दूर-दूर हटते जाते, हटती ममता ।

झूले आये हैं ऊपर से बोला यों बालक विज्ञानी ।
 नश्वर तन घर, दे गया अमर सद्गुण सौरभ की सहनाणी । १२।

दश सहशत डिग्री ज्वर में भी वह फिरा रहा मन में माला ।
 था सहज शान्त वह आत्म-लीन पापों पर लगा दिया ताला ।
 सम्पत ने चम्मच जल से भर मुँह में डाला तो थूक दिया ।
 धीरे से बोला संधारा, दादी ने उसको स्पष्ट किया ।
 कहा, कष्ट है पीने में इसलिए न कुछ भी दो मुख में ।
 वस एक भिक्षु-भिक्षु होंगे, साथी इसके तो सुख-दुख में ।
 दो बजकर तीस मिनट हुए तब गया श्वास, खुल गये नयन ।
 हो गया अमर श्रेयांस यहां नश्वर तन छोड़ गया, चेतन ।

‘पूतम’ करुणा न कभी रखता समवर्ती जग में अभिमानी ।
 नश्वर तन घर, दे गया अमर सद्गुण सौरभ की सहनाणी । १३।



आत्म-संलीन

—मुनिश्री राजकरणजी

शैशव में श्रेयांस ने किया अनूठा काम ।
साची श्रद्धा से किया उज्ज्वल कुल का नाम । १।
समता में रमता रहा, रहा आत्म-संलीन ।
बढ़ी वेल वैराग्य की, रही चेतना पीन । २।
मौलिक गुण परिवार के थे सब पिण्डीभूत ।
स्वामी जी का आगमन अन्तर ज्योति सबूत । ३।
कर सम्यक आराधना पाया इष्ट पुनीत ।
क्षमा-याचना कर सुखद बना सभी का मीत । ४।



एक स्मृति

—श्रीमती घन्नादेवी दूगड़, सरदारशहर

सम्पत-सुत री गौरव-गाथा, जन-जन मुख-मुख गावै है ।
पाकर दिव्य प्रेरणा थांस्युं श्रद्धा-भाव दृढ़ावै है ।
जन्म घूटी में स्वामीजी स्युं, अनुपम श्रद्धा तूं पाई ।
शुभ संस्कार मिल्या परिकर स्युं जीवन-गाथा चमकाई ।
होनहार बालक ही सचमुच कुल री शान बढ़ावै है । १।
बालपणै में भी थारो, हो जीवन कितो लुभावणो ।
पलपल करतो जोगी-सो, हो चेहरो बड़ो सुहावणो ।
थारा सुन्दर व्यवहारां री रह-रह याद सतावै है । २।
देखी थारै जीवन में म्है सहज सरलता, कोमलता ।
सहनशीलता, धीरजता अरु पाप-भीरुता, निश्छलता ।
स्वाभिमानता वीरां-सी दिल में वीरत्व जगावै है । ३।
है भगवान भगत रै वश में, देखी थारै जीवन में ।
साझ दियो स्वामीजी, व्यापी अद्भुत समता कण-कण में ।
थारी दृढ़ निष्ठा रै आगै, जन-जन शीष झुकावै है । ४।



कष्ट-सहिष्णु

—मुनिश्री जसकरणजी

तेरापथ इतिहास में, गधियां रो परिवार ।
जेठमल्ल, श्रीचन्दजी, शासन-भक्त उदार ।१।

गणेशदास रु वृद्धिचन्दजी, नेमचन्द सुविचार ।
शासन की सेवा करै, तन-मन से घर प्यार ।२।

सुत हो सम्पतमल्ल रो, श्री श्रेयांस कुमार ।
लघुवय में संकट सह्यो, वेहद हिम्मत धार ।३।

दुःख में भिक्षु स्वाम रो समरण कियो उदार ।
दर्शन देवा भक्त नै, आया स्वाम तिवार ।४।

तीन दिनां रो कष्ट है, बोल्या वच श्रीकार ।
लघुवय में मांग्यो तुरत, संधारो सुखकार ।५।

अनसन अभिभावक नहीं, पचखायो तिहवार ।
मनस्युं यदि पचख्यो हुवै ज्ञानी जाणै तार ।६।

चवदह वर्ष में हुयो चेचक-रोग शिकार ।
त्याग, विराग समाधि में, छोड़ चल्यो संसार ।७।



छल गया भूलोक को

—श्री चन्दनमल सेठिया

क्यों हुआ व्यामोह इतना उस सुयत से, सद्यः सन्धानी रहा स्वर्लोक का जो ।
यह अजाना प्रश्न देता है कचोट,
भूल मेरी थी कि छलना सृष्टि की यह,
जो अमर को मर्त्य पर लाकर,
स्वतः इतरा रही थी ।
अस्त ही जिसका उदय है,
औ' उदय है अस्त का प्रारम्भ,
जिसका, आत्म-रति के इस अटल को,
मोहवश विसरा रही थी ।
घीठ, तूने क्यों कहा था वर्तिका वनजा, प्रदीपित पुंज था आलोक का जो ।

प्राग्जन्मी कर्म का वह दिष्ट बन्धक,
पा गया निर्माल्य इतने अवतरण से,
और दिविगत हो गया निर्वृत्त शुचि मन,
कर गया भ्रम मुक्त संपूजित स्वजन को,
सृष्टि रोती, मैं रही टुक देखती ही ।
ओफ, वह तो छल गया छलनामयी को,
वेदना विगलित, द्रवित दृग कोर लेकर,
मैं बंधाता सान्त्वना कातर मही को ।
क्यों हुआ कातर सुधे उसके लिए, वह छल गया भूलोक को जो ।



आस्थावान् बालक

—मुनिश्री बालचन्द्रजी 'प्रथम'

शिशु श्रेयांस कुमार की, महिमा चारों ओर ।
महक रही संसार में, चला गया चित्तचोर ॥

बालक वैरागी, श्रेयांस कुमार मतिवान,
होनहार पुण्यवान, बालक वैरागी,
प्रामाणिक आस्थावान ।

शुभ संस्कारी था वह बालक, दृढ़ता से निजव्रत का पालक,
पाप भीरु दोषों का टालक, शील व समतावान ।
शिक्षा संयम का अभिलाषी, भिक्षु-जाप का था अभ्यासी,
तुलसी गणपति में विश्वासी, विवेक वृद्ध समान ।
अन्त समय भिक्षु को ध्याया, विरुद निभाने भिक्षु आया,
कर वन्दन बालक हर्षाया, किया भिक्षु ने फरमान ।

हिम्मत रख है वेदना, तीन दिनों की और ।
यों कह स्वर्ग सिधा गये, सहसा दिखला तौर ॥
याद किया फिर आ गये, बोले कर आह्वान ।
कर अनशन तज देह अब वन जा तू अम्लान ॥

परिजन को अब हाल सुनाया, किन्तु नहीं अनशन दिलवाया,
लेकिन मन से सब छिटकाया, किया स्वर्ग प्रस्थान ।
घोर वेदना को विसराया, सम भावों में वीर विलाया,
चार तीर्थ में आदर पाया, गुरुवर किया बखान ।
'बाल' संन्त ने ढाल बनाई, लखकर बालक की सच्चाई,
शिक्षा लेना सारे भाई, (कर) मानवता का मान ।



बाल श्रावक

—साध्वीश्री कनकश्रीजी

श्रेयांस तुम्हारी घटना से, है चकित हुआ संसार ।
वता दिया तूने श्रद्धा ही, श्रेय साधना-द्वार ।१।

सहज सरलता, निरभिमानता, सेवा, धर्म-प्रियता ।
मिली पूर्वजों से तुमको, दृढ़ निष्ठा और सद्यता ।२।

अपने दादा से जो तूने, जन्म घूटी में पाया ।
लघु वय में साकार उसे, कर दुनिया को दिखलाया ।३।

ऋषि वामदेव सम रहा, सदा ही पर-पीड़ा कातर तू ।
चला न्याय के पथ पर, पल-पल बन कर वीर निडर तू ।४।

वच्चों के [झगड़ों को, मिनटों में निपटा देता था ।
बन्धन के भय से, अपमानों को भी सह लेता था ।५।

‘सम्पत’ ‘सुन्दर’ धन्य बने, पा तुमसा विनयी नन्दन ।
लेकिन कब सहते हैं विकसित फूल लताओं का बन्धन ।६।

तूने घरती के कण-कण को, लुटा पराग रस यश परिमल ।
स्वयं अमर बनकर कुल का, इतिहास गढ़ा जग में उज्ज्वल ।७।

तुमसे बाल श्रावकों से यह, भैक्षव गण है गौरवशाली ।
दृढ़ श्रद्धा के बल पर जिसने, अपनी दुर्गम मंजिल पाली ।८।

रहे कहीं श्रेयांस किन्तु तू शासन-सेवा करते रहना ।
कम श्रद्धा वाले दीपों में नया स्नेह तुम भरते रहना ।९।

शुभ संस्कार

—साध्वीश्री कंचनकुमारीजी, उदयपुर

बालक था निर्मल, श्री श्रेयांसकुमार,
पाये थे, शुभ संस्कार ।

धर्म-भावना थी तन-मन में,
रमा हुआ था भैक्षगण में,
पूर्ण भिक्षु से प्यार ।

पांप-भीरुता थी अति भारी,
नहीं कुटिलता दिल में धारी,
था वह रम्याकार ।

लघु वय में भी शुद्ध साधना,
अन्त समय में की अराधना,
पाया जय-जयकार ।

मूल मंत्र जीवन में समता,
छोड़ी अपने तन की ममता,
थे निर्लिप्त विचार ।

अपने जीवन को चमकाया,
और भक्ति का सबक सिखाया,
था संयम साकार ।



कुल-गौरव

—साध्वीश्री साधनाश्रीजी, सरदारशहर

[लय—मालकीश]

कुल-गौरव बनकर आया,
बाल्य अवस्था में घर दृढ़ता, जीवन-दीप जलाया ।
ज्वर प्रकोप में रखी वीरता,
खन्दक मुनि की सुनी धीरता,
उसी भांति रखकर गंभीरता,
उत्तम पद है पाया ।१।

धर्म-भावना अन्तर मन में,
देखी थी साकार सुतन में,
सच्ची श्रद्धा थी जीवन में,
छोड़ी नश्वर काया ।२।

अटल साधना तेरी जागी,
रही न, कायरता भी भागी,
अन्तिम बना बड़ा तू त्यागी,
भिक्षु-संघ शोभाया ।३।



गुलाब का फूल

—श्रीमती सम्पतदेवी दूगड़, सरदारशहर

फैली वास सुवास, गहरो फूल गुलाब रो ।
लाख-लाख स्यावास, रच्यो रूप रलियामणो ।१।
थारै पर है नाज, कलश चढ़ायो वंश पर ।
म्हानै दीजे साज, श्री श्रेयांसकुमार तूं ।२।



निर्भिमान जीवन

—साध्वीश्री सरस्वतीजी

[राग—दिल लूटने वाले]

प्यारे सुकुमार सुमन तूने अपनी सौरभ फैलाई थी ।

तूने अद्भुत अपने जीवन में ज्ञान मशाल जलाई थी ॥

प्रह्लाद भक्त-सा भक्त बना गुरु-लीन सदा तू रहता था ।

संयम जीवन को प्राप्त कलं वस इसी भाव में बहता था ।

तन का रोगी मन का योगी क्या अजब शान्ति दिखलाई थी ।

सुख-साधन ऊंचा कुल पाया, पर निर्भिमान तेरा जीवन ।

सबका प्यारा था और समझता था, तू सब में अपनापन ।

नित प्रेमभाव की गंगा में मैत्री-धारा सरसाई थी ।

शुभ संस्कारी परिवारों के बच्चे भी होते संस्कारी ।

नैसर्गिक शिक्षा जब मिलती वे बनते हैं समता-धारी ।

जो विनय विवेक कला पाई रखने में की न ढिलाई थी ।



स्वामीजी की असली औषध

—साध्वीश्री ज्योतिप्रभाजी, भादरा

[राग—माढ़]

श्री श्रेयांसकुमार थारी श्रद्धा गावां महे ।

श्रद्धा गावां भक्ति सरावां, वाह श्रेयांसकुमार ।

श्री आदीश्वर रो पोतो हो श्री श्रेयांसकुमार ।

नेमीचन्द्र गधैयाजी रो तूं पोतो सुखकार ।

पीढ्यां दर पीढ्यां स्युं कुल में है धार्मिक संस्कार ।

अब सागीड़ो कलश चढ़ायो, वाह ! श्रेयांसकुमार ।

समता, ऋजुता, निर्भयता रो पायो सबल सबूत ।

सब परिजन रै दिल नै जीत्यो आ थारी आकूत ।

सांस-सांस में स्मरतो रहतो स्वामीजी रो नाम ।

चुम्बक ज्यूं आकर्षित होकर सहसा आया स्वाम ।

असली औषध स्वामीजी की श्रद्धा सूं स्वीकार ।

धर्म-भावना वृद्धिगत कर पहुँच्यो स्वर्ग मझार ।



नया आलोक

—साध्वीश्री मधुरेखाजी

श्रेयांस तुम्हारी याद सभी को रह-रह आयेगी
नया आलोक बिछायेगी ।

अपने लक्ष्य-विन्दु तक पहुँचा,
दृश्य दिखाया तुमने ऊँचा,
अभय वृत्ति की सफल साधना सबको भायेगी ।१।

अपने प्रण पर अटल रहा था,
हंस-हंस तूने कण्ट सहा था,
भिक्षु-भिक्षु की रटन निरन्तर दिल सहलायेगी ।२।

छोटी वय में काम किया जो,
सब के मन को तोष दिया जो,
वचन की तेरी बातों की याद सतायेगी ।३।

अनासक्त भावों में रहता,
समता से कण्टों को सहता,
तेरी सहज वृत्तियां सबको सुपथ दिखायेगी ।४।



समता रो सम्बल

—श्रीमती भंवरीदेवी गधंग्या

म्हारै नैणा रो दिव्य सितारो,
प्राणा स्यूं वढ़ कर प्यारो,
म्हारो पोतो श्रेयांस कुमार हो।
रे पोता जुड़ग्या थास्यूं दिलड़ै रा तार हो।

पाल्यो-पोस्यो गोदयां में मैं पोता ! घणो रमायो।
तू भी मधुरी बोली स्यूं म्हारो मनड़ो बहलायो।
वातां थारी वै विरह जगावै,
छाती रह-रह भर आवै।
लागै सूना आंगण रा द्वार हो।१।

छोटी-सी गिद्दी पर विठला, बेटा ! तनै जिमाती।
लाड़ लड़ाती, कथा सुणाती, म्हारै पास सुलाती।
अव वै नैणां में नाचै छबियाँ,
क्यों कर आई ऐ घड़ियाँ,
जिण स्यूं उमड़्यो म्हारै दुःख-ज्वार हो।२।

गौर वदन हँसमुख वो मुखड़ो प्यारो-प्यारो लगतो।
निरख-निरख मैं भाग्य सराहती, ममता-भाव उमड़तो।
अव कुण म्हारी आ प्यास बुझावै,
नैणां ने तृप्त बणावै।
स्मृतियाँ में आवै वो आकार हो।३।

तू कहतो मैं साधू वणस्यूं, जीवन-ज्योति जगास्यूं।
तेरा पंथ संघ में म्हारो स्वर्णिम कलश चढ़ास्यूं।
सहसा आकर कुण तने बुलायो,
जाकर तू कठै सिद्धायो ?
पाल्यो क्यूं छोड़ सकल परिवार हो।४।

थारी आत्म-विराग भावना ही अनुपम अरु उज्ज्वल ।
 विनय और स्नेह स्युं प्लावित थारो मानस शतदल ।
 सवनै समता रो पाठ पढ़ातो ।
 संयम स्युं हृदय दृढ़ातो ।
 छोड़्या सब में सात्विक संस्कार हो ।१।

अन्त समय में समता स्युं तू सही वेदना सारी ।
 भिक्षू-भिक्षू-भिक्षू रो इक धुन थां में ही भारी ।
 थारी इच्छा वा पूर्ण कराई,
 अन्तर री प्यास बुझाई ।
 देकर दर्शन प्रभुवर साकार हो ।६।

रे श्रेयांस ! वण्यो निर्मोही क्यूं भूल्यो यूं जाकर ।
 कर दे म्हारी सफल भावना एकर वापस आकर ।
 म्हारै दिल री सब व्यथा सुणाऊं,
 मुरझी कलियां विकसाऊं ।
 देखूं बाटड़ली पलक पसार हो ।७।

लघु जीवन में सुयश प्राप्त कर कुल नै तू चमकाग्यो ।
 गण-गणपति प्रति अटल भावना रो नव दृश्य दिखाग्यो ।
 कांई गुण-गाथा थारी गाऊं,
 क्योँ कर मैं हृदय जमाऊं ।
 करजे परिजन रो तू उपकार हो ।८।

आ आषाढ़ी एकम लागै खारी अति दुखकारी ।
 न जाणै क्यूं हंसती-खिलती लूटी आ फुलवारी ।
 अब मैं किणनै ओलंभो देऊं,
 समता रो संवल लेऊं ।
 तोड़ूं करमां रा सगला तार हो ।९।



अद्भुत साहस

—साष्ठीश्री रमाकुमारीजी

ओ श्रेयांस, तुम्हारी मधुमय स्मृतियाँ हैं सारी,
आध्यात्मिक रस से आप्लावित, जीवन की फुलवारी ।
वय का तो तू वच्चा था, दृढ़ प्रतिज्ञ तू सच्चा था ।
तेरी एक-एक बातें सुनकर जन विस्मय पाते ।
कृष्ण सुदामा सम भक्ति, गुरु तुलसी से अनुरक्ति
ऐसे ऐसे शिशु भक्तों से, खिलती शासन-व्यारी ।१

जननी 'सुन्दर' का नन्दन, 'सम्पत' का तू कुल-स्यंदन ।
सबका तुमको प्यार मिला, जब तक जीवन दीप जला ।
निश्छल सरल हृदय तेरा, शशि सम चमका था चेहरा
तेरे अद्भुत साहस पर जनता जाती बलिहारी ।२

उच्च वंश में जन्म लिया, काम हमेशा उच्च किया ।
संयम-सरिता की धारा, हर लेती कल्मष सारा ।
कुल पर कलश चढ़ाया है, श्रेयांस प्रख्याति पाया है ।
गधियों के कुल की फैली है, देखो महिमा भारी ।३

भाव सदा रहते उज्ज्वल, पापों से डरता पल पल ।
समता से सब कष्ट सहा, ऊफ मुंह से कभी न कहा ।
स्वामीजी की हुई महर, कर गये तुमको आज अमर ।
भोगवाद से हुई विरक्ति, जीवन नैया सारी ।४



दूध मुंहे बच्चे का आकर्षण

—साध्वीश्री पानकुमारीजी, सरदारशहर

पावस बावीस का किया सरदारशहर,
सदन गर्वियों का बहुत साताकारी है।
मिलता समय करता सेव श्रेयांस मेरी,
चला परिवार प्रश्न, मैंने पूछी बात सारी है।
रखे कीन प्रेम ज्यादा तुमसे बताओ मुझे,
वनूंगा विनम्र, स्नेह होत प्राप्त भारी है।
विनय मूल धर्म ही सच्चा शृंगार माने,
होता है प्रतीत वाल जीवन संस्कारी है।१।

स्वावलम्बी जीवन ही साधना सोपान श्रेष्ठ,
साधक को प्यारा मानो मीठी खीर-पूरी है।
नारियलकी प्याली 'लक्ष्मी साध्वी' बनाई अच्छी,
मैंने कहा यहां से यह प्याली अधूरी है।
क्यों न करते आप ऐसे श्रेयांस ने पूछा प्रश्न,
कुशल कलाकार इन्हें होना जरूरी है।
उत्तर सुन शीघ्र नत बना प्रफुल्लित वह,
ऐसे नन्दन से घर की शोभा सनूरी है।२।

पढ़ती मैं शान्त सुधा, पास भिक्षु-स्मृति ग्रंथ,
मधुरता से कहां आप देखे ग्रंथ, भाव है।
इतना आकर्षण कैसे दुधमुंहे बच्चे के,
क्योंकि भिक्षु-जीवन इसमें स्वसुधी उपाव है।
जीवन-वृक्ष सिंचन को श्रद्धा सलिल स्वच्छ,
भवोदधि तारन हेत भगती की नाव है।
ज्ञात होत संस्मरणों से बावै से प्रीत पूरी,
अन्त आदर्श सुना पूरी चित्त चाव है।३।

शाश्वत नियम फूल खिल 'रु' मुरझाता है,
 आता इन्सान भू पर पुनः चला जात है।
 पुष्प की विशेषता है सौरभ फैलात जात,
 होती है अमर ख्यात गुणी की विख्यात है।
 है उसी श्रेणी में 'बाल सम्पतकुमार लाल',
 देखा उसे एक बार फिर न भुलात है।
 स्वयं की प्रतिभा से कुल को उजवाला खूब,
 'पान' स्वयं भाव इन छन्दों से सुनात है।४।



भक्त बालक

—साध्वीश्री सोहनकुमारीजी, राजनदेसर

श्रेयांस सुगुरु की अभिवा घर झट श्रेय पन्थ नै अपणायो ।
बो बालक भक्त भिक्षु नै कर आह्वान बुला ल्यायो ॥

मितभोजी हो मितभापी हो ममता माया रो हो त्यागी,
दो वर्षा री छोटी वय में भिक्षु प्रभुस्यूं ही लिव लागी ।
वैरागी, त्यागी जमीकन्द रो चाय-पान नहि चित चायो ।१।

वचपन स्यूं ही कहतो रहतो दीक्षा लेकर साधु वणस्यूं ।
कद लेसी, तो उत्तर देतो, पहली तो मैं पढ़स्यूं-भणस्यूं ।
फिर वणस्यूं मुनि निश्चित वाणी, किंचित भी भय नहीं दिल खायो ।२।

हो स्पष्ट बात कहणै में पक्को, चोरी-जारी नहीं जानी ।
ओ वर्ष त्रयोदश में करग्यो ऊंची वातां सद्गुणखानी ।
हो अनासक्त जग स्यूं रहतो, साधक जीवन नै चमकायो ।३।

चेचक रो रूप बड़ो वणग्यो, दश डिगरी पारो भी वढ़ग्यो ।
नहीं ओय-हाय मुख स्यूं कीनो समता री श्रेणी पर चढ़ग्यो ।
बो कहग्यो अनुभव री वातां झट पूर्ण विवेक जगा पायो ।४।

संस्कारी बाज होनहार संयारो मन स्यूं चाहतो हो ।
स्वामीजी रै करस्यूं लेस्यूं, औपघ यूं बो बतलातो हो ।
यदि अनशन भावा में आयो या साधुपन में भी हो छायो ।५।

दादा-दादी अरु मात-पिता रो, योग धर्म रो हो गहरो ।
तिण स्युं ही घोर वेदना में हंसतो-खिलतो रहतो चेहरो ।
सम परिणामां स्युं देह छोड़कर नव आदर्श दिखा पायो ।६।

उच्चाचारी, सद्व्यवहारी हो, विमल विचारी प्रतिभा-धर ।
कुल-दीपक, कुल रो मुकुट मणि, कुल रो हो सुखद सुछायाकर ।
इण युग में जैन धर्म नायक तुलसी गुरु कर सिर धरवायो ।७।

प्रथम जिनेश्वर-पड़पोतो, श्रेयांस कुमर सो सीभागी ।
एकदशवां श्रेयांस प्रभु रो आत्मा में सगती जागी ।
वड़भागी, वो श्रेयांस कुमर जिणरो जीवन यूं बतलायो ।८।



अनोखी निस्पृहता

—साध्वीश्री जयमालाजी

श्रेयांस तुम्हारा जीवन आदर्श भरा, जीवन आदर्श भरा ।

जिस दिन तू घरणी पर आया,
माता के मन में आनन्द छाया
आंगन हो गया हरा ।१।

सत्पुरुषों में तेरी थी गणना,
देव-गुरु-धर्म का सच्चा था शरणा
नहीं किसी से डरा ।२।

निस्पृहता थी तेरी अनोखी,
सबके लिए वह थी एक चुनीती
सहज सरलता अहा ।३।

वहता नीर था निर्मल जीवन,
नन्दन वन सम-पा भैक्षव गण-पथ
आत्मार्थी वन निखरा ।४।

विज्ञ-विचक्षण वचन मधुरता,
वहती जीवन में ज्यों सरिता
स्मृति पट पर अंकित रहा ।५।

व्याधि ने आकर घेरा डारा,
किन्तु नहीं तू उससे हारा
कसौटी में उतरा खरा ।६।

वाल्यावस्था में गौरव बढ़ाया,
जीवन स्वयं का सफल बनाया
आलोक वन बिखरा ।७।



जलता दीपक

—साध्वीश्री चांदकुमारीजी

श्रेयांसकुमार की विजय-गाथा,
क्या कोई नर नहीं गायेगा ?
जिसने देखा इन आखों से,
क्या वह नर कभी भुलायेगा ?

वह होनहार इक बालक था,
सम्पत-हाथों से छूट गया ।
है काल बड़ा ही वेदर्दी,
हा सवके सन्मुख लूट गया ।
किसने सोचा जलता दीपक,
यह अभी-अभी वृद्ध जायेगा ।१।

आकर घेरा कष्टों ने पर,
मुख से निकली ना आह मगर ।
लग गई दाह उत्पीड़ित वन,
चेचक का छाया जोर जवर,
दृढ़, क्षमता उस बालक की,
जन-जन मुख क्यों ? सराहेगा ।२।

श्रेयांसकुमार मुनि गजमुख का,
स्मृति चित्र सामने लाता है,
वैसे अपना पुरुषत्व बता,
दुनिया से वह उठ जाता है,
हो गया शहीद किन्तु उसका,
इतिहास अमर बन जायेगा ।३।

स्वामी जी की बातें करने
 सुनने में मुग्ध बना रहता,
 ऐसा संस्कारी बालक तो
 इस जग में बिरला ही मिलता,
 जीवन के संस्कारों को सुन
 हा ! हृदय द्रवित हो जायेगा ।४।

स्वामी जी पर गहरी श्रद्धा,
 विश्वास अटल बस अमर रहा,
 जीवन के अन्तिम क्षण तक वह,
 निश्छल दिल से वह रमा रहा,
 भगवान भक्त के हैं बस में,
 फिर क्यों न दर्श दिखलायेगा ।५।



सुरभित सुमन

—साध्वीश्री गुलाबांजी, उदयपुर

तेरा पथ शासन उपवन की परिमल महक रही है ।
श्री श्रेयांस सुमन की सुरभि जिसमें फैल रही है ।
उस प्रेरक जीवन से मन प्रेरित बन जाता है,
वह कुल को कलश चढ़ाता है ।
जीवन सफल बनाता है ।१।

श्रेयांसकुमार ने बहराया इक्षुरस प्रथम ऋषभ को ।
श्री श्रेयांस जिनेश्वर एकादशवें प्रिय जन-जन को ।
स्वनाम धन्य तव स्मरण सहज स्मृति-पट पर आता है ।२।

प्रकृति सरल मृदुभाषी, विनयी स्पष्टवादी स्मितमुख था ।
जमीकन्द का स्पर्श न करता, पाप-भीरु पग-पग था ।
भिक्षुभक्त शिशु का नूतन अध्याय जुड़ाता है ।३।

त्रयोदश वर्षीय बालक, प्रतिपल नाम भिक्षु का रटता ।
भिक्षु के दो बार दर्श से सजग स्वयं झट बनता ।
अनशन की औषध ले उनसे तन को तजता है ।४।

सुन्दर माता का सपूत अन्तिम आज्ञाचन करता ।
क्षमा-याचना करता सबसे भिक्षु नाम सुमरता ।
किया समाधि मरण प्राप्त साक्षी मन भरता है ।५।



बाल-वीर

—श्री तेजकुमारी, सरदारशहर

बाल वीर श्रेयांस ने, जग को दिया प्रकाश ।
सुनते ही यह वीरता, होता परमोल्लास ।१।
भिक्षु-भिक्षु बस एक ही करता प्रतिपल जाप ।
देख भक्ति बस आगये श्री भिक्षु गुरु आप ।२।
औषधि में दूंगा तुझे जिससे मिटते कष्ट ।
वापस फिर आते नहीं बोले स्वामी स्पष्ट ।३।
घोर वेदना सहन कर धर अनशन के भाव ।
भव-सागर को तरगया पकड़ भिक्षु के पांव ।४।
श्री गधैया-परिवार में सुगुरु भक्ति बेजोड़ ।
तेरह वर्षी बाल ने की उसमें घुड़दौड़ ।५।



पवित्र बालक

—श्री पूनमचन्द बच्छावत

श्री श्रेयांसकुमार का सुन्दर सुखद चरित्र ।
सुनकर ऐसा लग रहा था वह परम पवित्र ।१।
तेरह-चौदह साल की पाकर वय सुकुमाल ।
चला गया सुरलोक को लेकर सुयश विशाल ।२।
होनहार इस बाल का, साहस बड़ा विशाल ।
बचपन में दिखला गया कितना बड़ा विशाल ।३।
तन में गहरी वेदना, चेचक की भयकार ।
फिर भी अनशन चाहता श्री श्रेयांसकुमार ।४।
थी श्री भिक्षु स्वामी में, श्रद्धा अपरंपार ।
पाकर ऐसे लाल को, धन्य हुआ परिवार ।५।



दादी री आसीस

—श्रीमती भंवरीदेवी गर्धया

पोता तू प्यारो घणो, हो मुझ जीव जड़ी ।
अपलक नयना जो रही, मैं अब खड़ी-खड़ी ।१।

एकर आ तू वेग से, करल्यां मन री बात ।
फिर मैं रोकूली नहीं, म्हारा, सुत-तनुजात ।२।

पाल्यो-पोस्यो प्यार स्यूं घणा रख्या अरमान ।
ढहग्या सारा पलक में, तू करग्यो प्रस्थान ।३।

बड़ा बड़ेरां री बड़ी राखी कुल री रीत ।
जन्म सुधार्यो सांतरो, तू पोता सुविनीत ।३।

धार्मिक शिशुआं री सुणी, बातां ज्ञान्या पास ।
आख्या स्यूं श्रेयांस में देख हुवै उल्लास ।५।



मां की ममता

—श्रीमती सुन्दरकुमारी गंध्या

मेरे सूने मानस में वह
विखरा नव उल्लास ।

मेरे जीवन में आया तू,
सुत बन कर मधुमास ।

मन का उपवन हुआ सजीला,
सुखद बना संसार रंगीला ।
तुझ को पाकर फूली-फूली,
झूम रही मैं पाकर तेरा मधुर स्नेह आभास ।

विहस उठी आशा की क्यारी ।
जीवन की उल्लसित फुलवारी ।
आज बनी है कितनी प्यारी ।
इस जीवन के सूनेपन में, तेरा खिला प्रकाश ।



तुझे दूँ क्या अब मैं उपहार!

मन की ममता तेरे ऊपर,
नन्दन मैंने की नयीछावर ।

अब तो सौंप रही हूँ तुझको,
सद्भावों का हार ॥

जो कुछ भी थे जग में मेरे,
मेरे आज बने वे तेरे ।

सदा साथ ही रखना इनको,
मत देना दुत्कार ॥

खोज रही हूँ इसी जगत में,
जीवन के भूले से पथ मैं ।

सोच रही हूँ योग्य तुम्हारे,
क्या हो सकता सार ?



नयो वैडूर्य

—साध्वीश्री सुबोधकुमारीजी

बा शत प्रलय री बीती ही, पण अग्यो हो परमात नयो ।
श्रेयांस श्रेय री राह दिखाकर बण कर वो विख्यात गयो ॥

हंसतो-खिलतो फूल सदा, माँ री गोदी में रमतो हो ।
अपने हंसमुख खिलते मन स्युं सारा नै ही गमतो हो ।
निज परिकर साथी मंडली ने वो जाणें यूं क्यूं छोड़ गयो ॥१॥

स्वामी जी भी छानै छानै कारज सारै है भगतां रा ।
नील गगन पर आप सरीखा, चमकाया चमकीला तारा ।
ध्रुव तारो श्रेयांस एक भी थारै चरणां में ऊग गयो ॥२॥

थारी श्रेय साधना रो श्रेयांस दिखाजे दिव्य प्रकाश ।
बाल मंडली ने थां सरीखो, दीजे पथ गति रो अभ्यास ।
चल्यो गयो वो चल्यो गयो, पण जग ने देग्यो मार्ग नयो ॥३॥

भैक्षव शासन उपवन रो तूं फूल खिल्यो और अमर वण्यो ।
कर्म शत्रुआं स्युं लड़नै खातिर शक्ति स्रोत रो समर वण्यो ॥
तुलसी रै रत्नाकर में तूं, अद्भुत है वैडूर्य नयो ॥४॥

ध्रुव भगत

—श्री केसरीमल सुराणा, राणावास

दीपक छोटी सो जल्यो, हुयो सूर्य वण अस्त ।
पर श्रेयांस रै नाम स्युं, हुयो अन्धेरो ध्वस्त ॥

भिक्षु नाम री हृदय में, जली अलख दिन रात ।
वाह श्रेयांस स्वयं वण्यो, ध्रुव भगत साक्षात् ॥

हंसो वण तूं उड़ गयो, मान सरोवर मांह ।
हर मानस में किन्तु है, थारी शीतल छांह ॥

लघु वय में भी कर गयो, तूं जो काम कमाल ।
चिरंजीव रहतो अगर, जगता जग रा भाल ॥

दादा, दादी, पितृवर, दृढ़ता राखी जोर ।
अद्भुत थारी सुण कथा, होत्रां हर्ष विभोर ॥

संयम, तप, जप, साधना, विनय विवेक अथाह ।
दुनिया ने मिलती रहे, श्रेयांस श्रेय री राह ॥

बेटा थारी शक्ति रो, है वेजोड़ प्रभाव ।
सत्पथ चाल्यां 'केसरी,' खेवै खुद री नाव ॥







श्री सम्पत कुमार गंध्या



पीछे खड़े हुये-श्री स्नेह कुमार, श्री सम्पत कुमारजी तथा श्री श्रेयांस कुमारजी
आगे बैठे हुये-सुश्री सुमनश्री, श्रीमती सुन्दर कुमारीजी तथा श्री सुविधि कुमार

★ श्री सम्पतकुमार गधैया

दृढ़ता

‘प्राण जाहि पर वचन न जाई’ श्रियांस इस पर अटल था। उस समय वह ११ वर्ष का होगा। एक हस्तरेंखा शास्त्री उसका हाथ देख रहा था। उसने विनोद में कहा—“श्रियांस के जो पत्नी आयेगी, वह थोड़े तुनक मिजाज की होगी।” श्रियांस ने अपनी मां की ओर उन्मुख होकर पूछा—“इसका क्या मतलब है?” मां ने विनोद में कहा—“तेरी पत्नी भगड़ालू होगी। तू मेरे साथ कैसे रह सकेगा?”

श्रियांस ने एक मिनट सोचा और दृढ़ संकल्प कर लिया। उसने तत्काल कहा—“मेरे भगड़ालू पत्नी का योग बता रहे हैं, यह सर्वथा असत्य होगा। मैं शादी ही नहीं करूंगा। भगड़ालू पत्नी किसके आयेगी?”

यह उसकी भीष्म प्रतिज्ञा थी। कभी कोई प्रसंग विवाह-सगाई का चलता, तो वह अपनी प्रतिज्ञा को दृढ़तापूर्वक निर्भीकता से दोहराता था। उसने महाप्रयाण के पहले दिन ता० १६ जून, १९७० को तो जीवन भर के लिए विधिवत ब्रह्मचर्य व्रत स्वीकार कर ही लिया था।



एक दिन मैंने वच्चों को समझाया, खोंमचेवालों की चीजें नहीं खानी चाहिए। वे सफाई का कतई ध्यान नहीं रखते। अन्य वच्चे तो चुप रहे, पर, श्रियांस ने दृढ़तापूर्वक कहा—“नहीं खाऊंगा।”

कुछ दिनों बाद मेरी छोटी बहिन मंजू अपने समुलाल से आई। एक दिन सभी वच्चों के साथ वह बाजार गई। एक पुचकेवाले के पास सभी रुक गये। वे पुचका खाने लगे। जब सभी का पेट भर गया, तब उसका ध्यान गया कि श्रियांस सबसे अलग चुपचाप खड़ा सभी को देख रहा है। सभी ने उससे भी पुचके खाने का आग्रह किया। उसने कहा—“मैं नहीं खाऊंगा। ये खोंमचेवाले सफाई का ध्यान नहीं रखते।”

मंजू ने जोर दिया, जब सभी खाते हैं, तो तेरे अकेले क्या है?

श्रियांस ने कहा—“मैंने पिताजी को वचन दिया है, मैं नहीं खाऊंगा।”

छोटे से वच्चे की दृढ़ता देखकर सभी विस्मित थे।

मंजू ने आग्रह किया कि कुछ तो खाना ही होगा। श्रियांस बड़ों का कभी अनकहा भी नहीं करता था। मंजू की इच्छा पूर्ति हेतु बोला—“मैं गन्ने का रस पी लूंगा।” मंजू ने ड्राइवर

को रस लाने के लिए कहा, तो श्रेयांस ने मना कर दिया। खुद ही रस पेलने वाले के पास गया, वरतन साफ करवाया व ताजा रस अपने सामने निकलवाया। रस वाले को हिदायत दी, कहीं अदरख नहीं डाल देना। अदरख जमीकन्द होने से वह नहीं खाता था। उसे हर समय अपनी प्रतिज्ञा व वचन का ध्यान रहता था तथा वह बड़ी जागरूकता से उसका पालन करता था।



श्रेयांस ने जमीकन्द का प्रयोग न करने की प्रतिज्ञा की थी। उसकी प्रेरणा से घर के छोटे-बड़े सभी सदस्यों ने जमीकन्द खाना छोड़ दिया था। श्रेयांस जमीकन्द का स्पर्श भी नहीं करता था। एक बार उसने स्कूल जाने हेतु मोटर में पैर रखा। ड्राइवर सीट पर दो प्याज रख कर भूल गया था। गाड़ी में प्याज देखते ही वह नीचे कूद गया तथा ड्राइवर को घर में प्याज ले आने हेतु कड़ा उलाहना दिया। सीट को धुलवाया गया, तब कहीं वह गाड़ी में बैठा तथा स्कूल गया।

किसी के घर भोजन के लिए जाना होता तो वहां भी अपने प्रण का पूर्णतः पालन करता था। यदि कोई टेबुल पर प्याज काटकर रख देता, तो तत्काल वह टेबुल छोड़कर खड़ा हो जाता था। वह जमीकन्द को स्पर्श भी नहीं करता था।



प्रेरणा-केन्द्र

श्रेयांस सूखा जमीकन्द भी नहीं खाता था। उसकी मां सूखा खा लेती थी। उसने मां को बहुत समझाया, पर, वह उसे नहीं छोड़ पाई। श्रेयांस के प्रयाण के बाद उसकी मां को प्रति-बोध हुआ। एक दिन उसने अपना सूखे लहसुन का भण्डार बाहर फेंक दिया व उसका प्रयोग न करने की प्रतिज्ञा ले ली।

श्रेयांस की बुआ मंजू ने ससुराल जाकर जमीकन्द खाना प्रारम्भ कर दिया था। श्रेयांस ने उसे समझाया, पर असर नहीं हुआ। श्रेयांस के निधन के बाद उसकी साधना से प्रेरित हो उसने पूर्ण जमीकन्द के प्रयोग का त्याग कर दिया।



श्रेयांस को किसी भी तरह के व्यसन से बड़ी चिढ़ थी। लोगों को लत के रूप में चाय

पीते देखकर उसे बहुत दुःख होता था। दूसरों की लत से दुःखी हो उसने स्वयं चाय न पीने की प्रतिज्ञा कर ली। करीब पांच या छः वर्ष की अवस्था में ही उसने चाय का परित्याग कर दिया था। बुखार या अन्य बीमारी में भी चाय नहीं पीता था। उसे चाय का स्वाद ही याद नहीं था।



जर्दा खाना उसे बहुत अखरता था। जर्दे के प्रति अपना विरोध जताने हेतु उसने पान खाना भी छोड़ दिया था। जब किसी को जर्दा खाते देखता, तो वह अन्यमनस्क-सा हो जाता था। श्री प्रतापचन्दजी चोपड़ा पान में जर्दा खाते थे। श्रेयांस उनसे कहता—“आप बहुत अच्छे हैं, पर, आपमें एक अवगुण है। स्वर्ण-याल में यह ताम्र-मेख क्यों लगा रखी है? आप जर्दा छोड़ दें।” श्रेयांस मुझे कई बार कहता—“मैं नानासा (चोपड़ाजी) का जर्दा छोड़ा दूंगा।” दिन बीतते गये। चोपड़ाजी जर्दा नहीं छोड़ पाये। श्रेयांस एक दिन हमारे बीच से चला गया। चोपड़ाजी को बहुत पछतावा हुआ। एक दिन श्रेयांस का फोटो देख रहे थे। उनके विचार बदले और उन्होंने सदा के लिए जर्दे के डब्बे को बाहर फेंक दिया। श्रेयांस ने उनका जर्दा खाना छोड़ा ही दिया।



हमारा कलकत्ता का ड्राइवर जमुनाप्रसाद एक बार हमारे साथ बंगलोर गया। वहाँ श्रेयांस ने उसको पास रखने हेतु १० रुपये दिये। जब दूसरे दिन उसने वापिस माँगे, तो जमुनाप्रसाद बोला—“वावू आपके पास तो रुपये बहुत हैं। ये मुझे दे दीजिए न?” श्रेयांस ने झट से कहा—“तुमको देने से तुम इनकी ब्रीड़ी खरीदकर पीओगे। अगर तुम घूमपान का त्याग करो, तो तुमको दस की बजाय पन्द्रह रुपये दूंगा।”

श्रेयांस दूसरों की दुर्बलताओं को देखकर दयार्द्र हो जाता था। वह उसे उससे बचाने का भरसक प्रयत्न करता था। किसी की बुरी आदत छोड़ा देने से उसे अनहद प्रसन्नता होती थी। आज भी उसकी प्रेरणा अपना काम कर रही है। जिन्होंने उसके सन्मुख अपनी बुराइयां नहीं छोड़ीं, उसकी सावक मौत से प्रेरणा लेकर वे अब छोड़ रहे हैं।



विनय

हम लोग तिरुपति वैकटेश्वर वालाजी का पहाड़ तथा तीर्थ देखने गये थे। भीमा होटल में ठहरे थे। एक कमरा हमें मिला, दो खाट मिलीं। ठहरने वाले हम पांच थे। भानुकुमारजी एडवोकेट सबसे होशियार निकले। होटल मैनेजर से एक विछौना व कम्बल ले आये। दोनों खाटों के पास नीचे बिछा कर सो गये। एक खाट पर रतनजी तथा रतनजी की लड़की जयश्री सो गए। आखिर एक खाट मेरे व श्रेयांस के लिए बची।

मैंने चाहा कि हम दोनों पलंग पर सो जाएं, पर, श्रेयांस फर्श पर सोना चाहता था। उसे विस्तर नहीं मिला। आखिर मुझे जोर देकर श्रेयांस को कहना पड़ा कि पलंग के ऊपर ही मेरे पास में सो जा। उसके पास कोई चारा नहीं था। आखिर उसने पलंग से सटाकर तीन कुर्सियां रखीं व मेरी बगल में सो गया। पर, पैर कुर्सियों पर निकाल दिए। कम्बल से पैरों को ढंकने में दिक्कत हो रही थी। मैंने पैर पलंग पर करने को कहा, पर, वह नहीं माना। मैंने कम्बल नहीं पहुंचने का कहा, तो उसने कहा—“मुझे सर्दी सताती ही नहीं।”

आखिर मुझे भी झुकना पड़ा। खींचतान कर कम्बल ओढ़ी। रात भर में बार-बार उसके पैरों को तथा कम्बल को सम्भालता रहा। श्रेयांस बिना करवट बदले या पैरों को हिलाए डुलाए ही सुबह तक सोता रहा। प्रातः जब उठा, तो उसने पूछा—“पापा, रात में नींद ठीक आई न ? मैंने करवटें बदलकर आपको तंग तो नहीं किया ?”

मैंने पूछा—“क्या इसी भय से तू आधा कुर्सियों पर सोया था ?”

श्रेयांस ने मुस्कराकर कहा—“पलंग पर बराबर सोने से नींद में कहीं मेरा पैर आपको छू जाता, तो कितनी बड़ी आशातना होती।”

मैं श्रेयांस के विवेक को देखकर आश्चर्यचकित था।



विशेष सतर्कता

श्रेयांस दूसरे की वस्तु को धरोहर समझता था। कहीं किसी की कोई वस्तु उसे मिलती तत्काल सम्भाल कर रख देता था तथा सम्बन्धित व्यवित से सम्पर्क कर उसकी वस्तु उसे पहुंचाने का प्रयत्न करता था।

वह दूसरे वच्चों से पुस्तक उधार लाकर पढ़ना पसन्द नहीं करता था। यात्रा में या कहीं विवशतावश दूसरों से पुस्तक लेता, तो उसे बहुत सम्भाल कर पढ़ता था। पुस्तक कहीं से मुड़ न जाये, उस पर धब्बा न लग जाये, अथवा खो न जाये, इसकी बराबर चिन्ता उसे रहती

थी। पुस्तक पढ़कर शीघ्र ही उसे लौटा देता था।

मांगकर लाई हुई पुस्तक श्रेयांस से यदि कोई मांगता, तो प्रायः टाल जाता था। उसका सिद्धान्त था, देनेवाले ने मुझे दी है, दूसरों को चाहिए, तो वह पुस्तक के मालिक से मांगे।

दूसरों की वस्तु का उपयोग उसे अखरता था। अपने भाई-बहिनों से भी पैन, पेंसिल, रबर आदि मांगना वह नहीं चाहता था। सदैव अपनी वस्तुओं का ही उपयोग उसे प्रिय था। श्रेयांस का छोटा भाई प्रायः अपनी पेंसिल खो देता है। हमने श्रेयांस को अपनी चीजें देते तो देखा है, पर, मांगते हुए बहुत कम देखा।

परीक्षा आदि के अवसरों पर अधिक पैनों की आवश्यकता पड़ने पर वह प्रायः नया पैन पहले से ही मंगा लेता था। आकस्मिक आवश्यकता पड़ने पर वह प्रायः मेरा पैन ही ले जाता था। काम सम्पन्न होते ही उसको धो-पोंछकर स्याही भर कर वापिस यथास्थान रख देता था।

उसे स्कूल से लाने पहुँचाने के लिए हमारी मोटर ही सदैव जाती थी। कभी मोटर अन्य कार्यवश नहीं जाती, तो हम किसी मित्र की कार भेज देते। उसे यह अच्छा नहीं लगता था। प्रायः कहता, दूसरों को क्यों तकलीफ देते हैं? मुझे फोन कर देते, तो मैं पैदल ही आ जाता।

वर्ष भर में दो-चार प्रसंग ऐसे भी आते कि उसे स्कूल से घर घूप में पैदल या रिक्शे में आना पड़ता। उस दिन तेज घूप से उसे काफी कष्ट होता था। जुकाम भी हो जाती थी, पर उसके मन पर प्रसन्नता रहती थी कि आज मैं दूसरों से मांगी हुई मोटर में नहीं, पैदल आया हूँ।

श्रेयांस कभी दूसरे के विस्तर पर नहीं बैठता था। किसी विस्तर पर या आसन पर दूसरा बैठता, तो उसे उपयुक्त नहीं लगता था। दूसरे किसी को वह अपने विस्तर पर भी नहीं बैठने देता था।



सहिष्णुता

श्रेयांस उस समय तीन वर्ष का था। हम लोग कलकत्ता जा रहे थे। रेल में खिड़की गिर जाने से उसकी अंगुली में गहरी चोट लगी। खून की धारा वह निकली तथा मांस बाहर निकल आया। हम सभी घबरा गये, पर, वह अपनी स्वाभाविक मुद्रा में हमारा घबराना, अंगुली में मांस को दवाना व दवा लगाकर पट्टी बांधना देखता रहा। वह न रोया न घबराया।



उसी यात्रा में श्रेयांस के दूसरी चोट कलकत्ता में लगी। वह कुर्सी पर खड़ा था। एक सम्बन्धी के बच्चे ने कुर्सी गिरा दी। श्रेयांस के सिर में दाँये से बायें तक एक इंच गहरा तथा ढाई इंच लम्बा घाव हो गया। खून वहने लगा। हम सभी घबरा गये, पर, वह शांत था। हमने तत्काल रेशमी कपड़ा जला कर घाव में राख दवा दी। थोड़ी देर बाद वह सो गया।



एक बार उसको मलेरिया बुखार चढ़ा। टैम्परेचर ऊपर में १०६॥ हो जाता था। सर्दी बहुत जोर से लगती थी। सारा वदन कांपने लगता। उसे पूछते तो हंस कर कहता—“अभी तो बुखार आई है, थोड़ी देर बाद सब ठीक हो जायेगा।”

अन्त समय में उसे चेचक निकली। ता० १६ जून, १९७० को उसने मुझे कहा—“मेरे वदन में खुजली हो रही है, आप नाखून कटा दें। मैं कहीं ख़ाज न कर लूं।”

मैंने कहा—“चेचक (माता) में हथियार नहीं लगाते हैं।”

उसने चाहा मैं उसकी अंगुलियों पर रुई बांध दूं।

मैंने समझाया—“इससे तो तुम्हें तकलीफ अधिक होगी।”

श्रेयांस ने कहा—“मुझे खुजली आ रही है, मैंने भूल से खुजला लिया तब?”

मेरे मुंह से निकला—“श्रेयांस, यह खुजली तो तुम्हें भूलनी ही होगी।”

एक मिनट के लिए वह गम्भीर हो गया। उसने चिन्तन किया और बोला—“अच्छा पापा, मैं इसे भूल ही जाऊंगा।”

वह उसे भूल ही गया। इस जीवन के आखिरी सांस तक उसने कभी मुंह से खुजली का शब्द तक नहीं निकाला। हमें आश्चर्य होता था, उसकी खुजली कहां गई? क्या हम दृढ़ व्याधि पर भी विजय पा सकते हैं? मैं औरों की तो नहीं कहता, पर, श्रेयांस ने विजय अवश्य पाई थी।

ता० २० जून, १९७० को प्रातः उसकी चेचक में मवाद भरने से भीषण जलन हुई। मुझे बोला—“मेरे जलन हो रही है, कूलर लगा दें।” मैंने कूलर लाने को शोरूम फोन किया तथा उसे समझाया कि यह जलन तो होगी ही, मवाद भरी है। इसको समभाव से सहन करना है, यही पुरुषत्व है। वह गम्भीर हो गया। फिर कभी जलन शब्द उसके मुंह पर नहीं आया। टैम्परेचर दिन के बारह बजे तक ११० हो गया था, पर, उसके चेहरे पर सिकुड़न नहीं थी। स्थितप्रज्ञ बना समभाव से सब सहता रहा। घोर वेदना से घिरे होने पर भी वीरोचित शान्त मुद्रा में उसने उसी दिन इस दुनिया से महाप्रयाण किया।

श्रेयांस को वीर कथाएं प्रिय थीं। शाम को प्रायः वीर पुरुषों या महान् त्यागी, वीराणियों की या फिर कोई जीवट की कथाएं सुनता था। पुस्तकें भी इसी प्रकार की पढ़ना पसन्द करता था। उसके वीर चरित्र को देखकर ही मैंने विशेष ध्यान रखा कि कोई उसके मन में किसी भी प्रकार का भय पैदा न कर दे।

समदृष्टि

आश्विन शुक्ला १० का दिन था। दो दिन पश्चात् ही श्रेयांस की वर्षगांठ थी। इस अवसर पर उसे अपने निकट साधियों को निमंत्रित करना चाहिये, ऐसा सोचकर मैंने स्कूल जाते-समय कहा—“श्रेयांस, यह तो तुझे पता ही है कि परसों तेरा जन्मदिन है। उसे अच्छी तरह मनायेंगे। अपने सहपाठियों को जिन्हें कि बुलाना चाहो, निमंत्रण दे देना।” मेरी बात सुनकर मुस्कराता हुआ वह विद्यालय चला गया।

सायंकाल वह स्कूल से लौटा। मैंने पूछा—“तूने अपने कितने साधियों को निमंत्रण दिया है?”

उत्तरमें केवल एक मधुर मुस्कान थी। मैं समझ गया, उसने अभी तक किसी को कुछ नहीं कहा है। अभी एक दिन और शेष था; अतः आज नहीं, तो कल निमंत्रण दे देगा, यह सोचकर मैं भी अपने कार्य में व्यस्त हो गया। इस संदर्भ में कोई विशेष बात नहीं हुई।

दूसरे दिन वह स्कूल जाने की तैयारी कर रहा था। मैंने उसे पुनः याद दिलाया, आज अपने साधियों से जरूर कह देना। उसने कहा—“आपके आदेश के विषय में तो मुझे याद है। शाम को स्कूल से लौटने पर मैंने उससे आगन्तुक साधियों की संख्या पूछी, किन्तु, फिर वही मधुर मुस्कान और मौन मुद्रा।

कल श्रेयांस का जन्मदिन है और इसने अभी तक पता नहीं किसी को आमंत्रित किया है या नहीं, आखिर कितने वच्चों के लिए व्यवस्था की जाये? कुछ भी पता नहीं लग रहा था। मुझे कुछ भुंभुलाहट-सी हुई। मैंने कहा—“श्रेयांस, क्या बात है, तूने क्या अभी तक अपने किसी साथी को कल के लिए निमंत्रण नहीं दिया है? मैंने देखा, श्रेयांस गम्भीर था। वह मेरे निकट आ गया तथा धीरे से बोला—“मेरे विद्यालय में लगभग ४०० छात्र हैं। सबको तो आप बुलायेंगे नहीं। मैं किसको बुलाता तथा किसको नहीं। मेरा उन सभी के साथ एक जैसा स्नेह है। इसी कारण मैं कुछ निश्चय न कर सका और मैंने किसी भी साथी को कल के लिए निमंत्रित नहीं किया है।”



वच्चों के खाने की चीजें जैसे विस्कुट, चाकलेट, चुईंगम आदि को उसी के पास रखा जाता था। उसका खाद्य-संयम असंदिग्ध था। और वह निष्पक्ष इतना था कि सभी को बराबर-बराबर बांटकर ही वस्तुएं देता था। अपने लिये भी कभी उसने विशिष्ट हिस्सा लेने की इच्छा नहीं की। उसे यदि कोई वस्तु दी जाती, तो वह पहले यह ज्ञात करता कि सभी को वह वस्तु मिल चुकी है, अथवा नहीं।



निर्भीकता

श्रेयांस पांच-छः साल का था। हम सभी जोधपुर गये थे। वहाँ चिड़ियाघर देखने गये। पिंजड़े में शेर को देखकर उसे पुरानी कहानियाँ याद आ गईं। निःसंकोच उसने अपना हाथ लोहे के सींकचों में से अन्दर डालते हुए शेर की ओर बढ़ाया और बोला— “आओ दोस्त, हाथ मिलाओ।”

मैंने तत्काल उसको पीछे खींचा और कहा— “यदि यह अभी काट लेता तो ?”

श्रेयांस ने निर्भीकता से उत्तर दिया— मैं इसे मित्र मानता हूँ, तो यह मुझे क्यों खायेगा ?

उसे न शेर का डर था न भावी अन्जाम का। वह सभी को मित्र-भाव से देखता था। उसको इस बात का खेद रहा कि मैंने उसको शेर से दोस्ती नहीं करने दी



रात को अंधेरे में कहीं पर भी जाते हुए उसे कभी भय ने नहीं कचोटा। रात में कहीं भी जाना होता, तो वह निःसंकोच सब जगह अकेला जाकर अपना काम कर आता था। एक बार मैंने उससे पूछा— “क्या तुम्हें अन्धेरे में भय नहीं लगता ?” वह बोला— “मेरे भिक्षु स्वामी मेरे पास हैं। मुझे भय किस बात का है ?”



जब कभी घर में साँप निकलता था, तो बजाय दौड़कर छुपने के वह जूते पहनकर साँप पकड़नेवाले के साथ हो लेता था।

रात्रि में अनजान जगह होने से कई बार साथ के वच्चे किनारे सोने से कतराते थे। ऐसे अवसरों पर श्रेयांस प्रायः किनारे पर सोना ही पसन्द करता था।

किसी को भय लगता, तो वह कहता— “डरते क्यों हो, मैं जो तुम्हारे साथ हूँ। मेरे पास कोई डर नहीं आता है।”

कलकत्ता में जब वह तीन साल का था, तो उसे पढ़ने के लिए अशोका हाल भेजा। वहाँ अध्यापिका ने उसे एक बार डराया-धमकाया। उसने इसका विनम्र प्रतिकार किया। जब अध्यापिका ने दूसरे दिन भी उसके साथ अनुचित व्यवहार किया, तो उसने क्लास-रूम को छोड़ दिया। अगले दिन उसे बहुत समझाया, पर वह अशोका हाल नहीं गया। उसने कहा— “मैं वहाँ नहीं जाता, जहाँ न्याय-अन्याय नहीं देखा जाता है।”





श्री श्रेयांसकुमारजी



मिट्टी के बनाने का खेल खेलते हुये अहर्निश क्रियाशील श्रीश्रेयांस
विचारों में मग्न हो गये हैं ।

स्थिरकाय

श्रेयांस वचपन से ही स्थिरकाय था। वह कभी-कभी स्थितप्रज्ञ का-सा आभास करा देता था। अधिक बोलना, बिना प्रयोजन धूमना, हाथ-पैर चलाते रहना, विकथा करना या हँसना उसे पसंद नहीं था।

श्रेयांस उस समय ११ वर्ष का था। हम सभी दक्षिण भारत की यात्रा पर निकले। त्रिवेन्द्रम में हम एक धर्मशाला में ठहरे। हमें अच्छा खाना भर पेट खाये कई दिन हो गये थे। जहाँ भी जाते साम्भर में या पदार्थम् में जमीकन्द मिला हुआ रहता था। हमें प्रायः खाली चावल या इडली ही खाकर सन्तोष करना पड़ता था। वहाँ मैंने सुना, एक गुजराती ढावा है, जहाँ मनपसन्द भोजन मिल सकेगा। मैंने ढावे की खोज में जाने से पहले श्रेयांस को कमरे में एक जगह बैठाया और समझाया, जब तक मैं नहीं आ जाऊँ कोई चीज नहीं छूनी है तथा अपनी माँ को भी तंग नहीं करना है। उसकी माँ उस समय सामान व्यवस्थित कर रही थी। मैं ढावा खोज कर करीब आधा घन्टा में वापिस आया। मैंने देखा, श्रेयांस को जहाँ बैठाकर गया था, वह वहीं पलथी मारे बैठा था। एक इंच भी इवर-उवर नहीं खिसका। पलथी में भी जो पैर ऊपर था, वह ऊपर था और जो नीचे था, वह नीचे। मेरे आने पर ही उसने मेरी अंगुली पकड़ी और खड़ा होकर मेरे साथ में भोजन के लिए खाना हो गया।

१६ की सदियों में श्रेयांस ५ वर्ष का था। मुझे अकेले ही अचानक कलकत्ता जाना पड़ा। सायंकाल पाँच बजे घर से विदा होने से पहले मैंने रसोई में बैठकर खाना खाया। साथ में श्रेयांस ने भी खाया। वहाँ से मैं विदा हो गया। श्रेयांस रसोई में ही बैठा मेरी प्रतीक्षा करता रहा। रात में उसे नींद आने लगी, तो कोई गोद में उठाकर ले गया और उसने उसको विस्तर पर सुला दिया। दूसरे दिन उठकर फिर रसोई में उसी स्थान पर बैठ गया और पूरे दिन मेरी प्रतीक्षा करता रहा। कोई पूछता तो कहता—“जीसा ने अडीकूँ हूँ।”

दूसरा दिन, फिर तीसरा व चौथा दिन भी उसी प्रकार प्रतीक्षा में बैठे-बैठे उसने बिता दिया। आखिर पिताजी को मुझे तार देकर वापिस बुलाना पड़ा। मैं कलकत्ता दो ही दिन रहकर लौट आया। जब घर आया, तो श्रेयांस अपने आसन पर अडिग रसोईघर में बैठा मेरी प्रतीक्षा कर रहा था। मैं उसकी लगन व आत्मीयता को देखकर चकित हो गया।

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विनोदी

एक दिन जयपुर में मैं, श्रेयांस तथा श्री रिसालसिंहजी शर्मा सैलून में केश कटाने

गये। हम दोनों ने कटिंग कराई। श्री रिसालसिंहजी शर्मा ने कल फिरवाई। केवल एक चोटी फर्फट करती बाकी बची। हम लोग घर आने लगे, तो शर्माजी चोटी की महिमा गाने लगे। बोले, चोटी बिना कोई हिन्दू नहीं होता। श्रेयांस को यह अन्ध-विश्वास बहुत खला। बोला—“आपकी चोटी काटने से क्या आप हिन्दू नहीं रहेंगे ?

शर्माजी ने कहा—“मैं चोटी काटूंगा ही नहीं।”

श्रेयांस ने कहा—“भूल से यदि नाई काट दे, तो क्या आपका हिन्दुत्व भी कट जायेगा ?”

शर्माजी ने दृढ़तापूर्वक कहा—“मैं चोटी कटने ही नहीं दूंगा।”

श्रेयांस ने विनम्रता से कहा—“आप चोटी को उल्टा न तानो। चोटी हिन्दुओं का चिन्ह है, चोटी में हिन्दुत्व नहीं है।”

शर्माजी अपने आग्रह पर ही अड़े रहे। वे नहीं माने। श्रेयांस ने कहा—“आपकी चोटी मैं काटकर दिखाऊंगा। चोटी बिना भी आप हिन्दू ही रहेंगे।”

घर आने पर शर्माजी कुर्सी पर बैठकर बातें करने लगे। श्रेयांस ने उनको सावधान करते हुए कहा—“हम आपकी चोटी काटेंगे।”

शर्माजी टोप नीचे रख सिर पर हाथ फिराने लगे। श्रेयांस चुपके से खिसक गया। कुछ देर बाद कैंची लेकर कुर्सी के पीछे पहुँचा। बाँये हाथ से शर्माजी की चोटी पकड़ कर दाँये हाथ से उसे एक ही झपाट में साफ कर दिया। शर्माजी का हाथ ज्यों ही समतल चाँद पर पहुँचा, चोटी गायब थी। श्रेयांस दूर खड़ा हँस रहा था। एक हाथ में कैंची और दूसरे में चोटी नाच रही थी। श्रेयांस ने हँसते हुए पूछा—“शर्माजी, अब आप हिन्दू हैं या नहीं ?”

शर्माजी गुस्से में लाल हो रहे थे। बच्चे सभी ताली देकर हँस रहे थे।



हमारे स्नानागार में नया-नया विटट लगा था। श्रेयांस उसे परख चुका था। फर्श पर पालिस का काम चालू था। श्रेयांस स्नानागार में विटट देखने गया था। रिसालसिंहजी शर्मा भी वहाँ आ गये। विटट को देखते ही शर्माजी धम से उस पर बैठकर कारीगरों से काम के बारे में पूछने लगे। श्रेयांस ने धीरे से विटट का हैण्डिल धुमा दिया। अचानक विटट में से तेज पानी का फव्वारा निकला। शर्माजी की पैंट बीच से पूरी तरह तरबतर हो चुकी थी। शर्माजी झट से उठे। वे जैसे ही झुकते हुए खड़े हुए फव्वारा उनके मुँह पर पड़ा। बेचारे घबड़ा कर बाहर दौड़े। दूसरी बार जब वे स्थिति का जायजा लेने के लिए अन्दर घुसे, उससे पहले श्रेयांस विटट का हैण्डिल वापिस धुमा चुका था। फव्वारा बन्द हो चुका था। शर्माजी गुस्से से लाल हुए गुस्ताखी का कारण खोज रहे थे। हम सब सहानुभूति के साथ-साथ मुक्त रूप से हँस रहे थे।



श्रेयांस तब तीन साल का था। आचार्य श्री तुलसी सरदारशहर पधारे थे। हमारे नोहरे में ही ठहरे हुए थे। हम भी प्रवचन में गये। श्रेयांस को सबसे आगे बैठाया। मास्टर रामचन्द्रजी भाषण देने खड़े हुए। उस समय जनता में हो-हल्ला हो रहा था। मास्टरजी ने जनता को शान्त करने हेतु नारे लगाने प्रारम्भ किये। जनता पीछे-पीछे जय बोलती रही। अन्त में मास्टरजी ने कहा—बोलो, आचार्य तुलसी की...जोरदार जन-नाद निकला—‘जय’।

पूर्ण शान्ति हो गई। मास्टरजी ने भाषण प्रारम्भ करते हुए कहा—“वहनों और भाइयों !”

श्रेयांस ने जय का नारा लगाने की धुन में ही जोर से उत्तर दिया—‘जय’

वहनों और भाइयों की जय सुनकर सभी हंस पड़े। आचार्य श्री भी मुस्कराने लगे। मास्टर साहब भी माइक पर कुछ क्षण हंसी नहीं रोक सके।



श्रेयांस तीन साल का बच्चा था। हवेली में रंग-रोगन हो रहा था। मिस्त्री एक साफ वर्तन वारनिश से भरा छोड़कर शाम को चले गये। श्रेयांस घूमता हुआ वहाँ पहुँचा। वारनिश को सहद समझ कर चाटने लगा। उसके भाई-बहिन ने देखा, तो डांटा। दादा साहब के पास शिकायत पहुँची। दादा साहब तत्काल घटना-स्थल पर पहुँचे तथा श्रेयांस को डांटने लगे। वह चुपचाप खड़ा हो गया। दादा साहब ने डांटते हुए ही कह दिया—तूने वारनिश कैसे पिया ? ” उनका कहना था कि श्रेयांस ने वर्तन उठाकर मुँह के लगा लिया और वारनिश चाटने लगा। जब वर्तन छीना गया, तो बोला—“पूछते हैं, तब बताता हूँ कि कैसे पिया ?”

निर्भीक भोलेपन पर गुस्सा भूलकर सभी हंसने लगे।

श्रेयांस को प्रातः के नास्ते में टोस्ट और दूध, मक्खन बहुत पसन्द थे। वह प्रायः टोस्ट मंगाता था। एक बार हम मद्रास पहुँचे। रेडियो पर विविध भारती के गाने आ रहे थे। साथ-साथ में विज्ञापन भी। मोडर्न रोटी का विज्ञापन था—“मम्मी, मम्मी, मोडर्न रोटी।”

हमलोग नास्ते के लिए टेबिल पर बठे। इडली, दूध, लड्डू, नमकीन आदि सभी थे, पर टोस्ट नहीं थे। श्रेयांस झट से कुर्सी पर से उठा और दौड़कर अपने चाचा के सामने खड़ा हो गया। एक हाथ आगे बढ़ाकर गाने लगा—“चाचा बाबू, चाचा बाबू मोडर्न रोटी।” रेडियो और श्रेयांस की धुन ने एक साथ मिल कर हंसी का ऐसा फव्वारा छोड़ा कि सभी का हंसते-हंसते पेट दुखने लगा। दूध भी पड़ा-पड़ा ठंडा हो गया। दूसरी बार गर्म करके पीना पड़ा।



पुर आचार्य श्री तुलसी के दर्शन करने गये। आचार्य श्री तब तक वहां पहुँचे नहीं थे, अतः हम-लोग मैसूर के प्रसिद्ध पहाड़ी स्थल, नन्दी पहाड़ पर घूमने चले गये। वह पहाड़ काफी ऊँचा है। बादल उसे चारों ओर से घेरे हुए थे। धुंध थी। ऊपर पहुँचे तो बादल हमारे में घुस रहे थे, हमें भिगो रहे थे। हम लोग दो-तीन मील तक पैदल घूमते रहे। नन्दी मन्दिर देखा। टीपू सुलतान के किले के भग्नावशेष देखे। महात्मा गांधी के ठहरने का स्थान भी देखा। बाग व अन्य स्थल भी बहुत ही सुन्दर थे।

सर्दी व भागदौड़ में हमें भूख लगी। जयश्री ने कुछ पीने व खाने की इच्छा प्रगट की। हम लोग एक होटल में घुसे। काफी का आर्डर देने लगे। प्रातः के दस बज चुके थे। श्रेयांस ने सलाह दी, हमें खाना यहीं खा लेना चाहिए। श्री चोपड़ाजी ने कहा—“८ बजे उठकर नाश्ता किया है, अभी नहीं खायेंगे।” श्रेयांस ने पुनः आग्रह किया कि यहां भोजन तैयार है। चिकवालापुर पहुँचेंगे तब तक एक बज जायेगा। खाना यहीं खाना उपयुक्त रहेगा।

चोपड़ाजी नहीं माने। श्रेयांस ने जयश्री को संकेत किया। वह बोली—“मुझे भूख लगी है, मेरा खाना मंगवा दें।”

जयश्री के लिए मैं खाने का आर्डर देने लगा, तब श्रेयांस ने धीरे से कहा—“ड्राइवर के लिए भी खाना ला देना।” जमुना भी ठहर कर खाना चाहता था, पर, श्रेयांस का संकेत देखकर वह चुप रहा।

दो व्यक्तियों के लिए खाना-आया। ड्राइवर व जयश्री खाने लगे। चावल, रसम, ककड़ी का पदार्थम् (शाक) व चटनी, अचार, पापड़ आदि। जयश्री ने श्रेयांस से आग्रह किया। वह भी खाने के लिए उसके साथ बैठ गया। मुझे भी आग्रह करके उसने भोजन के लिए बिठा लिया। चोपड़ाजी नहीं माने। जब चिकवालापुर पहुँचे तब १-३० बज चुके थे। सभी होटलों वन्द हो चुकी थीं। हमारी जान-पहचान वाले भी सभी खा-पी चुके थे।

श्रेयांस ने धीरे से चोपड़ाजी से पूछा—“नानासा, भूख लगी कि नहीं?”

चोपड़ाजी हंसते हुए बोले—“आज बालक ने बड़े से भी बढ़कर बुद्धिमानी का परिचय दिया है। हम सब हंसने लगे।”



एक बार श्रेयांस को दस्त लग रहे थे। उसे कई बार शौच के लिए जाना पड़ा। एक बार जब वह गया, तो काफी समय तक बाहर नहीं आया। हमें चिन्ता हुई दरवाजा खटखटाया। श्रेयांस ने खाँसकर उत्तर दिया। हमारे खटपट करने से कुछ समय बाद बगल में पुस्तक दबाये वह बाहर निकला व बेसिन पर हाथ धोने लगा।

हमने पूछा—“अन्दर इतना समय कैसे लगा?”

हंसता हुआ श्रेयांस बोला—“बार-बार जाने-आने से पुस्तक पढ़ने में विघ्न हो रहा था। अतः पुस्तक लेकर ही अन्दर चला गया। लम्बे समय में पेट भी साफ हो गया और पुस्तक का

पाठ भी समाप्त हो गया ।”

हम लोग गुस्से में थे, पर, उसके व्युत्पन्न उत्तर से सभी रोष को भूलकर हँसने लगे । श्रेयांस समय के मूल्य को अच्छी तरह समझता था । साथ ही प्रत्येक कार्य में अनूठी सूझ भी रखता था ।



सुमन श्रेयांस की बड़ी वहिन है । मेरी माताजी सुमन को विशेष प्यार करती हैं । एक बार माताजी मुमासर गई हुई थीं । एक दिन श्रेयांस के दो दांत हिलने लगे । उसको खुजली आने लगी । सुमन तथा श्रेयांस खेलते हुए हवेली के पीछे नोहरे में चले गये । सुमन ने सुझाया कि दांतों की खुजली में कर दूंगी । उसने एक रस्सी डालकर दांतों में उसे चलाना प्रारम्भ कर दिया थोड़ी देर में दोनों दांत टूट गये और खून बहने लगा । दोनों घबराये । पानी से करीब आधा घन्टा तक कुल्ला किया, तब कहीं खून बन्द हुआ । उसी दिन माताजी मुमासर से आ गई । श्रेयांस ने मुँह बनाकर शिकायत की “दादीसा, यारी लाड़ेसर म्हार दो दांत तोड़ दिया ।” उसका लहजा ब लय देखकर सभी हँसने लगे ।



श्री गोपीचन्दजी चोपड़ा उन दिनों जय भारत इंग्लोरेन्स की कलकत्ता ब्रांच के मैनेजर थे । उन्होंने हमें एक दिन काफी पर बुलाया । श्रेयांस भी मेरे साथ था । टेबुल पर प्लेटें रखी गई । प्रत्येक प्लेट आधी सन्देश से तथा आधी भुजिया से भरी थी । श्री चोपड़ाजी अपनी प्लेट से भुजिया निकाल कर दूसरी प्लेट में डालने लगे, पर, भुजिया उसमें समा नहीं रहा था, अतः उन्होंने बदले में सन्देश अपनी प्लेट में रख लिए । साथ-साथ चोपड़ाजी कह रहे थे—“मैं नमकीन नहीं खाता केवल मीठा ही खाता हूँ ।” जब उनकी प्लेट पूरी तरह भुजियों से खाली हो गई तथा सन्देशों से पूरी भर गई, तब श्रेयांस ने अपनी कुर्सी पर खड़े होकर उनकी सन्देशों से भरी प्लेट उठा ली और सन्देश खाने लगा । चोपड़ाजी कुछ झुंझलाये । श्रेयांस ने सहसा कहा—“मैं भी नानासा की तरह नमकीन नहीं खाता हूँ ।”

एक जोर का ठहाका गूँज उठा ।



सदरारसहर में एक बूढ़ा व्यक्ति फर्दी के दाम लेने आया । वह मुनीमजी नानूरामजी

से भुगतान ले रहा था। श्रेयांस भी वहाँ पहुँच गया। वह बूढ़ा बहुत बातूनी था। हम सभी का दिमाग चाट रहा था। श्रेयांस को देखते ही उसने उसका नाम पूछा। श्रेयांस ने अपना नाम बता दिया और बदले में पूछा— “आप कीनसी बलास में पढ़ते हैं ?”

बेचारा बूढ़ा इस प्रश्न के लिए तैयार नहीं था। हम सब खिलखिला कर हँस पड़े। बूढ़ा चुप हो गया।



मई १९७० में सरदारशहर में श्रेयांस को मियादी बुगार हुआ। हम सभी सरदारशहर आये हुए थे। सम्बन्धियों के घर से प्रायः प्रतिदिन मिठाई आती रहती थी। एक दिन श्रेयांस ने अपनी दादीसा से कहा— “मुझे मिठाई खानी नहीं है, तभी सब आपको मिठाई भेज रहे हैं न ?”

उसके व्यंग को सुनकर सभी हँस पड़े।



एक सज्जन हमारे यहाँ आये थे। वे नारंगी खा रहे थे। श्रेयांस को देखकर बोले— “लो, नारंगी लाओ।”

श्रेयांस ने तत्काल कहा— “लाइये, दीजिये”

वे उसे देने लगे तो बोला— “नारंगी दीजिए, सन्तरा नहीं।”

महाशय बोले— “यही तो नारंगी है।”

श्रेयांस मुस्कुरा कर बोला— “आपकी अजब रीत है, रंगवाली को नारंगी कहते हैं ? वे भँप-से गये।



हम फल वाले की दुकान से फल ले रहे थे। दुकानदार ने श्रेयांस को वेदाना लेने के लिए कहा। श्रेयांस झट से बोला— “लाओ, वेदाना दो।” दुकानदार जब वेदाना देने लगा तो उसने कहा— “तुम खूब हो, जो दानों से भरी है, उसे वेदाना कहते हो। इसे अनार कहो।” दुकानदार के पास खड़े सभी ग्राहक श्रेयांस की व्युत्पन्न प्रतिभा पर मुस्कुराने व प्रशंसा करने लगे।



हम रेलगाड़ी से मद्रास से आगरा जा रहे थे। रास्ते में एक पुल टूट गया। गाड़ी चान्दा स्टेशन पर खड़ी रही। तंग आकर मैंने कहा— “गाड़ी चल ही नहीं रही है।” श्रेयांस बोला— “आप इसे ट्रेन की बजाय गाड़ी कहते हैं, तो बेचारी क्योंकर चलेगी ?”

मेरे पास मुस्कराहट के अतिरिक्त कुछ भी नहीं था। वह अक्सर कहता था, दुनिया की अजब रीति है :

रंगी को नारंगी कहें, असल माल को खोया।

दाना को वेदाना कहे.....

चलती को गाड़ी कहे, देख कबीरा रोया।



स्वाध्याय-व्यसनी

मद्रास में ट्रिप्लीकेन हाइरोड में रात में भज्जी (मिर्च की पकोड़ी) वाले की दुकान लगती है। मिर्च पर स्पेशल मशाला लगाकर बहुत ही स्वादिष्ट भज्जी बनाता है। रात में दो घण्टा ही वह दुकान लगाता है। लोग लम्बी लाइन लगाकर उसकी भज्जी (पकोड़ी) खरीदते हैं।

हमारी मोटर उस भज्जी वाले के पास से गुजर रही थी। तभी अचानक श्रेयांस ने आवाज लगाई— भूख लग गई, भूख लग गई, भज्जी खायेंगे। रतनजी ने तत्काल गाड़ी रोक दी। श्री भानुकुमारजी मोटर के एक फाटक से कूदे व श्रेयांस दूसरी से। भानुकुमारजी दौड़कर भज्जी के ग्राहकों की लाइन में लग गये। श्रेयांस गायब हो गया। थोड़ी देर में श्रेयांस हाथ में कई हिन्दी पत्रिकाएं लिये मोटर में जा बैठा और बोला—चलिये।

रतनजी ने कहा— भज्जी कहाँ है ?

हाथ की पुस्तकें दिखाता हुआ श्रेयांस बोला— मेरी भज्जी मेरे हाथ में है। आपकी भज्जी वकील साहब (भानुकुमारजी) लाते हैं।

जब गरम-गरम भज्जी आई, तो श्रेयांस ने उसे छूआ भी नहीं। वह तो अपनी पुस्तकों के पढ़ने में डूबा हुआ था। अब भेद खुला। मद्रास में हिन्दी पुस्तकों की गिनती की कुछ दुकानें हैं। भज्जी वाले के सामने एक छोटी-सी दुकान में हिन्दी की पुस्तकें मिलती हैं। अतः जब भी हम उधर से निकलते थे, श्रेयांस भज्जी-भज्जी चिल्लाने लगता था। हम लोग भज्जी के झमेले में लगते, वह पुस्तकों की दुकान पर खिसक जाता था।



प्रलोभन से दूर

श्रेयांस लगभग तीन वर्ष का था। प्रकृति का सौम्य व गम्भीर होने से प्रायः सभी उसे 'नाथजी' कहते थे। एकवार सरदारशहर में वह हमारी हवेली से अकेला ही मंत्री मुनि के दर्शनार्थ चल पड़ा। मार्ग में उसे कोई बदमाश औरत मिली। वह श्रेयांस की अंगुली पकड़ कर साथ हो ली तथा उसे लेकर दूर तक निकल गई। जब वह बाजार में से जाने लगी, तो श्रेयांस को सन्देह हो गया। वह जोर-जोर से रोने लगा। संयोगवश श्री वभूतमलजी दुगड़ वहीं खड़े थे। उन्होंने श्रेयांस को पहचान कर पुकारा—'नाथजी' यहां कहां ? किधर जाते हो ?

वह औरत तत्काल समझ गई। कहीं पकड़ में न आ जाये, इसलिए वह श्रेयांस को छोड़ कर नौ-दो-ग्यारह हो गई। श्री वभूतमलजी ने श्रेयांस को गोद में ले लिया। उसने रोना बन्द कर दिया और श्री वभूतमलजी से बोला—मुझे मेरे घर पहुंचा दो।

श्री वभूतमलजी उसे अपने घर ले गये। खाना परोसा, खिलौने दिये, पर श्रेयांस ने खाना नहीं खाया, खिलौने नहीं लिये। श्री वभूतमलजी माने हुए सिक्कों के व पुरानी चीजों के संग्रहकर्ता हैं। गुप्त, मौर्य, कुपाण काल, पंचमार्क व प्रागैतिहासिक काल के सिक्के भी उनके पास उपलब्ध हैं। कई विद्वान् व शोधकर्ता दूर-दूर से उनके पास आते रहते हैं।

श्री वभूतमलजी के पुराने सिक्कों व खिलौनों को उसने गौर से देखा, पर, दिये जाने पर लेने से इन्कार कर दिया। जब श्री वभूतमलजी उसे किसी तरह से प्रलोभित नहीं कर सके, तो लेकर हमारे पास आये व सारा वृत्तान्त सुनाया। श्रेयांस के उड़ाये जाने का वृत्तान्त सुनकर सभी सन्न रह गये।



अल्पोपधि

श्रेयांस तथा मैं मद्रास में कपड़ों के शो-रूम से बुशशर्ट लेने गये। दुकानदार तरह-तरह के बुशशर्ट दिखा रहा था। मैंने भी उसको ७-८ बुशशर्ट लेने की सलाह दी। श्रेयांस बोला—“इतनों का मैं क्या करूंगा, पड़े-पड़े छोटे हो जायेंगे।”

मेरे अधिक कहने पर उसने दो बुशशर्ट लिये। जयपुर आकर उनमें से भी एक अपने छोटे भाई को दे दिया।

एक बार उसने तीन पीस सूट सिलाई। जब पहिन कर हमारे सम्मुख आया, तो बहुत सुन्दर लगा। मेरे पिताजी ने कहा—“इसको एक और सूट मिला दो।” श्रेयांस झट से बोला—“मुझे अभी नहीं चाहिए, अभी तो कई कोट और पैटें पड़ी हैं।”

मैंने सदियों में श्रेयांस से कहा कि चलो तुम्हें पैट सिला दूँ । उसने कहा—
“नई तो अधिक नहीं सिलाऊँगा । भाई जी के पास दस-बारह पेंटे छोटी हुई बेकार पड़ी हैं । वे मेरे पूरी आयेंगी । उनका ही सदुपयोग करना चाहिए ।”

भगवान महावीर ने साधु के लिए अल्पोपाधि का विधान किया है । लगता है श्रेयांस उसी आदर्श का अभ्यास कर रहा था ।



रूचि तथा प्रकृति

श्रेयांस को पुस्तकें बहुत प्रिय थीं । उसके पास पैसे आते ही वह पुस्तकें खरीद लेता था । पढ़कर अपने भाई-बहनों को पढ़ने के लिए दे देता था ।

एक बार श्रेयांस के नेतृत्व में घर के सभी बच्चों ने घर में पुस्तकालय बनाने का निश्चय किया । नियमित रूप से हर माह सभी बच्चे पुस्तकें खरीद कर एकत्रित करते थे । हर माह देश की सुप्रसिद्ध लगभग ३०-३५ पत्र-पत्रिकाएँ मंगाते थे ।

राजस्थानी कविता तथा लोकगीतों का श्रेयांस को विशेष शौक था । लोक साहित्य भी उसने काफी एकत्रित किया था । राजस्थानी के बहुत से गीत और मुहावरे भी उसे कण्ठस्थ थे । राजस्थानी लोकगीत कभी-कभी गाता भी था । लोक कथा साहित्य उसका दूसरा प्रिय विषय था । लोक कथाएँ भी उसने भारत के बहुत से प्रान्तों की तथा विदेशों की इकट्ठी कर रखी थीं । ईसप की कथा, गँलीवर की यात्राएँ, हरकुलीज की कथा व आचार्य भिक्षु के दृष्टान्त उसे अति प्रिय थे । उन्हें बार-बार पढ़ता था तथा दूसरों को भी सुनाता था ।

सिनेमा बहुत कम देखता था । हिन्दी फिल्म तो बहुत ही कम देखता था । कभी उसके भाई-बहिन उसे जबरदस्ती ले जाते तो वह प्रायः सिनेमा में सो जाता था या उठकर बीच में ही बाहर आ जाता था । हिन्दी फिल्मों की अर्थहीन कथाएँ उसे बहुत खलती थीं तथा वह सिनेमा देखना समय बरबाद करना मानता था ।

‘भक्त भक्त पायल बाजे’ जैसे कलात्मक तथा ‘जागते रहो’ जैसे भावात्मक खेल उसे पसन्द थे । सबसे अधिक पसन्द उसे साहसिक व शिक्षाप्रद खेल होते थे । ऐसी अंग्रेजी फिल्में ही बहुधा होती थीं ।

टारजन में साहस ‘हटारी’ जैसे अफ्रीकी जंगलों का प्राकृतिक सौन्दर्य प्रदर्शित करने वालों में उसे जीवन का सत्य, वाईल्लिकल फिल्मों में प्राचीन इतिहास, द्वितीय

महायुद्ध पर आधारित चित्रों में मनुष्य का स्वार्थी वलिदान, ८० दिन में विश्व परि-
क्रमा आदि में ज्ञानवर्द्धक सामग्री तथा चाटलीन, लोटलर हारडी तथा श्रीस्मृजर्स आदि में
उसे मनोरंजन प्राप्त होता था ।

अंग्रेजी फिल्मों के पात्रों में जैसी स्फूर्ति रहती है, वैसी ही स्फूर्ति श्रेश्यास में
रहती थी । हर काम को वह मन लगा कर शीघ्रता से कर देता था ।

उसकी चाल तेज थी । प्रायः हाफ पैन्ट, मौजे व फुल शू पहन कर दोनों
मुठ्ठियों को बन्द करके हाथों को फौजियों की तरह आगे-पीछे लम्बी दूर तक घुमाता
हुआ कवायद (पी० टी०) की चाल से चलता था ।

जब धीरे चलता था, तो भूमता हुआ चलता था । चाहे तेज चलो या धीरे
उसकी दृष्टि प्रायः नीचे ही पथ को निहारती रहती थी । यही वजह थी कि उसने
जीवन में प्रायः ठोकर नहीं खाई ।

श्रेश्यास का शारीरिक गठन (संहनन) बड़ा सुडौल था । जब कभी कई दिनों
तक बुखार चढ़ती, तो दो-तीन दिनों में प्रायः शरीर भरने लगता था और बहुत जल्दी
ठीक हो जाता था । उसका कद लम्बा था । स्वास्थ्य ठीक था । भरा पूरा बदन था ।
नाक-नक्शा सुन्दर, गोलाकार व प्रभावशाली था । उसकी आंखों से सत्य का विशेष
प्रभाव चमकता था ।

चेहरे पर हमेशा मुस्कराहट व आंखों में स्नेह रहता था । बोली में बड़ा
मिठास था । धीरे-धीरे शालीनता, स्पष्टता व तहजीब के साथ बोलता था । अपशब्द
तो वह जानता ही नहीं था । प्रायः सभी को आदरसूचक भाषा में ही सम्बोधित करता
था । पुराने व बूढ़े मुनीमों व रिश्तेदारों व दादासा व पुराने नौकरों को दादा या
बाबा कहकर ही वह पुकारता था । प्रायः सभी के साथ उसका आत्मीयता का
सम्बन्ध था ।

किसी अनजान व्यक्ति से भी श्रेश्यास की भेंट हो जाती, तो उन्हें भी वह
अवस्थानुसार दादासा, बाबासा कहकर ही सम्बोधित करता था । यही कारण है कि
थोड़े सम्पर्क में ही अपरिचित व्यक्ति भी उसके निकटतम मित्र हो जाते थे ।



हमारी चुंगी

श्री जयचन्दलाल जी सिन्धी जब भी आते, श्रेश्यास वड़ी अदब से कहता—
“दादासा, हमारी चुंगी ?”



दायें से श्री स्नेहकुमार, श्री सम्पतकुमार जी, सुश्री स्नेहलता, श्रीमती सुन्दरकुमारी जी,
सुश्री सुमनश्री तथा आगे बैठे हैं श्री सुविधिकुमार तथा श्री श्रेयांस कुमारजी



बोकारो के भ०प० महाराजा श्री करणीसिंहजी के साथ श्री श्रेयांस कुमारजी तथा श्री मेहकामर

तीन चित्र



श्री सम्पतकुमारजी लेखन में व्यस्त : कौने में श्री सुविधि कुमार हैं ।



श्री सुविधिकुमार



श्रीमती सुन्दरकुमारी जी

श्रेयांसजी की तीन भावपूर्ण मुद्रायें



सूक्ष्म दृष्टिपात (दस वर्ष)



प्रसन्न मुद्रा

(आठ वर्ष)

गम्भीर अवलोकन
(साढे तेरह वर्ष)





श्री श्रेयांसजी की
एक
आत्मविभोर मुद्रा

सम्मानित अतिथि के रूप में
गम्भीर बने
श्री श्रेयांस कुमार



सिधीजी तत्काल जेब से चुरी को डिविया निकालकर पेश कर देते । वह चुरी को चुटकी भर कर मुंह में रखता व मुस्करा देता । सिधीजी प्रसन्नता व वात्सल्य में गद्गद् हो जाते ।

सिधीजी आज भी आते हैं । किसी के द्वारा चुंगी नहीं मांगे जाने पर स्वतः ही डिविया निकाल कर हमें चुरी खिलाते हैं व सजल नेत्रों से श्रेयांस को चारों ओर खोजते हैं ।



त्रुटी का परिष्कार

जब कोई एक त्रुटी छिपाने के लिए दूसरी त्रुटी करता था एक झूठ को छिपाने के लिए दूसरा झूठ बोलता, श्रेयांस को वह असह्य हो जाता था । ऐसे अवसर पर बहुधा वह दो मूर्खों का दृष्टान्त सुनाता था ।

दो मूर्ख एक नौका में जा रहे थे । बीच ही में पहुंचने के बाद उन्होंने देखा नौका में पानी भर रहा था । चारों ओर निगाह डालने पर एक छिद्र दिखाई दिया । पानी उसी में से आ रहा था । दोनों मूर्ख बहुत चिन्तित हुए । बहुत चिन्तन के बाद उन्हें एक उपाय सूझा । उन्होंने नौका की पैदी में एक और छेद कर दिया । उनका सोचना था, पानी एक छिद्र में से आ रहा है, तो दूसरे छिद्र में से निकल जायेगा । किन्तु, मूर्खों का सोचना उल्टा सिद्ध हुआ । दोनों छिद्रों में से पानी शीघ्रता से घुसा और नौका डूब गई । इसी तरह एक बुराई का इलाज दूसरी बुराई नहीं है । छिद्र बन्द कर घुसे पानी को वर्तन से बाहर उलीकने की तरह बुराई को छोड़ पश्चाताप करना ही सच्चा निग्रह है ।



स्फुट

श्रेयांस निधन से दो मांस पूर्व सरदारशहर गया था । वहां उसके दादाजी प्रतिदिन चार बजे उठकर दो सामायिक करते थे । श्रेयांस भी ससय पर उठकर उनके

साथ सामायिक करता था। वह सदैव दादाजी से कहता था, मुझे भी चार वजे ही उठाया जाये, ताकि मैं भी दो सामायिक कर सकूँ। उसके दादाजी उसे एक सामायिक के समय ५ वजे उठाना चाहते थे। वह प्रायः चार वजे उठकर दो सामायिक करता था। सामायिक में उसका मन बहुत स्थिर रहता था। लम्बा ध्यान भी करता था।

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एक बार हम फल खरीदने सांगानेरी गेट जयपुर गये। एक दस-बारह साल का लड़का पात्र में शनिदेव की मूर्ति लिये भीख मांग रहा था। श्रीयांस कुछ देर उसे देखता रहा। फिर बोला—“अभी तुम्हारे पढ़ने का समय है। स्कूल जाओ। यहां समय क्यों बरबाद कर रहे हो। पढोगे, तो आगे बढ़ोगे। भीख मांगोगे, तो पूरी जिन्दगी भीख मांगते ही रह जाओगे।”

हमने मोटर रवाना कर दी। मुझसे श्रीयांस बोला—“पापा, भारत स्वतन्त्र हो गया, पर, भीख मांगने वाले इन वक्त्रों के लिये सरकार कुछ भी क्यों नहीं करती है?”

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जयपुर में श्री प्रतापचन्द जी चौपड़ा के घर जब भी जाते, गली का रखवाला कुत्ता ‘टीटू’ बहुत परेशान करता था। उसकी दहाड़ से सभी डरते थे। श्रीयांस उसे तरकीब से एक दिन हमारी कोठी पर ले आया। उसे रोटी खिलाकर दोस्त बना लिया। उस दिन से टीटू सदैव श्रीयांस के साथ रहने लगा। उसी के साथ घूमने जाता तथा उसके पीछे दिन भर घूमता रहता। जिस दिन श्रीयांस का महाप्रयाण हुआ टीटू दिन भर रोता रहा। दो दिन तक उसने खाना नहीं खाया। टीटू की आंखों से बड़े-बड़े आंसू गिर रहे थे।

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अपने अपने बचपन में



श्री सम्पतकुमारजी गधैया

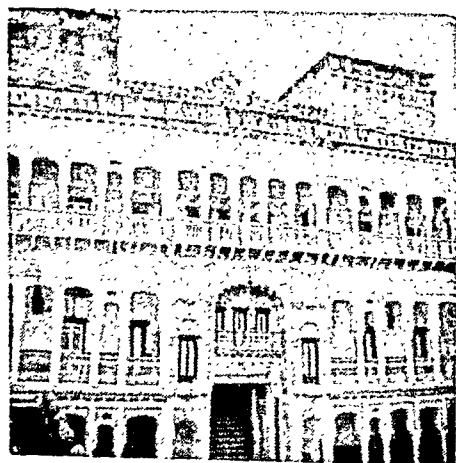
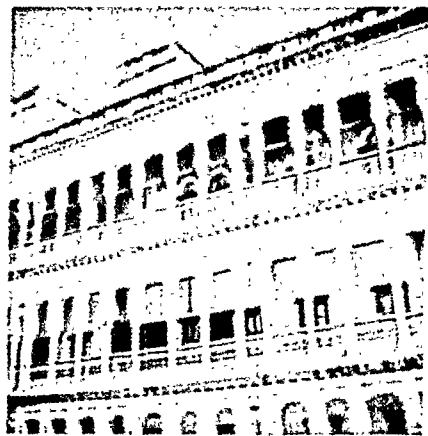
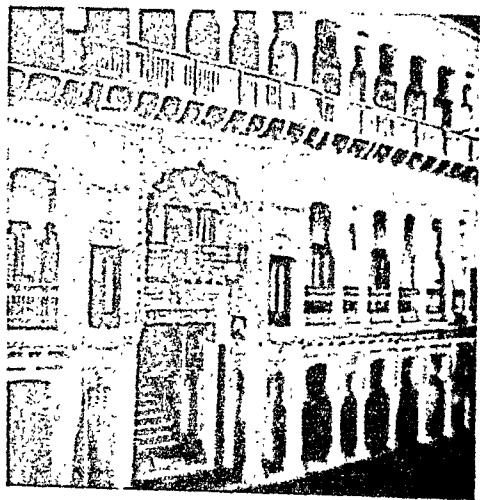


श्री श्रेयांसकुमारजी



श्रीमती सुन्दरकुमारीजी

सरदारशहर की विशाल गधैया-हवेली के कुछ चित्र



जहाँ श्री श्रेयांसकुमारजी ने जन्म लिया था

पारिवारिक पृष्ठभूमि

पारिवारिक पृष्ठभूमि

व्यक्ति के अन्तः संस्कारों पर उसकी पितृ-परम्परा, पारिवारिक वातावरण और बाह्य परिवेश का अत्यधिक प्रभाव होता है। परम्परागत संस्कारों के आधार पर ही व्यक्ति नये संस्कारों को अर्जित कर अपने विशिष्ट व्यक्तित्व का निर्माण करता है। स्व० श्री श्रेयांसकुमार जी ने अल्प वय में ही जो धर्माभिमुखता, पापभीरुता और आत्मालोचन की शुभ प्रवृत्तियों की एक सुन्दर भांकी दिखलाई थी, उसका मूल गवैया परिवार की पीढ़ी-दर-पीढ़ी चली आती हुई धार्मिकता और सुसंस्कारिता में ही खोजा जा सकता है। गवैया परिवार भूतपूर्व बीकानेर राज्यान्तर्गत सरदारशहर का एक बहु-प्रतिष्ठित परिवार है, जिसने अपनी शालीनता और सद्व्यवहार के द्वारा जन-मन पर एक गहरी छाप छोड़ी है। स्वस्थ समाज-रचना व अन्य रूढ़ियों के उन्मूलन में इस परिवार का पीढ़ियों से स्मरणीय योगदान रहा है। आचार्य श्री भिक्षु द्वारा प्रवर्तित जैन तेरापंथ धर्म-शासन के प्रति इस परिवार की सेवाएं तेरापंथ के चतुर्विध संघ के द्वारा सदा अभिनन्दित होती रही हैं।

गवैया परिवार विक्रम की उन्नीसवीं शताब्दी के अन्तिम चरण में भूकरका (जिला-श्री गंगानगर) में रहता था। विक्रम सं० १८६८-६९ में बीकानेर राज्य और रावजी में कुछ अनवरत हो गई और बीकानेर की फौजों ने भूकरका को घेर लिया। समरथ दास जी गवैया भूकरका के सम्पन्न महाजन थे और उन्हें रावजी तथा समाज द्वारा बहुमान प्राप्त था। उनको फौज द्वारा अपना घर लूटे जाने की आशंका होने लगी। उन्हें घेराव के दिनों में ही ज्वर हो गया और दस्त लगने लगे। कुछ ही दिनों में बीमारी और चिन्ता के कारण उनका स्वर्गवास हो गया। इस घटना के बाद गवैया परिवार का मन भूकरका से उकता गया। वे पहले नौहर फिर कुछ समय के लिए सुवाई (वर्तमान में सरदारशहर तहसील में) वापित नौहर व भूकरका में रहे। वि. सं. १८९८ में सरदारशहर आकर बस गये। समरथ दास जी के पुत्र लालचन्द जी पौत्र भैरूदान जी व परपौत्र जेठमल जी हुए। जेठमल जी गवैया के बाद सरदार-शहर में ही गवैया परिवार का निवास रहा है।

सं. १९०६ में जेठमल जी व्यवसाय के लिए कूचविहार (पश्चिम बंगाल) गए। कुछ दूर पैदल, कुछ दूर ऊंट पर और कुछ दूर इक्का व नौका की सवारी पर चले

हुए वे पांच महिने में कूचविहार पहुंचे। वहां पर उन्होंने गुड़, शक्कर आदि का व्यापार किया। ९ वर्ष पश्चात् सं. १९१५ में पुनः सरदारशहर लौटे। व्यवसाय के निमित्त आपकी दूसरी यात्रा कलकत्ता की हुई। कलकत्ता में आप लाल कपड़े के थान घासपट्टी चांदनी के दुकानदारों आदि को बेचते थे। आपने अपनी परिश्रमशीलता के द्वारा परिवार की आर्थिक स्थिति को यथेष्ट रूप से सुधार लिया और कलकत्ता से सम्बद्ध व्यापारी वर्ग में अच्छी प्रतिष्ठा प्राप्त कर ली। आपके सुपुत्र श्रीचन्द जी जब कलकत्ता पहुंचे तो उन्होंने दुकान करने का आग्रह किया। जेठमल जी का विचार अधिक दिनों तक कलकत्ता में रहकर व्यवसाय करने का नहीं था। वे सरदार शहर में रहकर धर्म-साधना करना चाहते थे। इसलिए अल्पवयस्क श्रीचन्द जी के भरोसे दुकान खोलने में उन्हें संकोच होने लगा। जेठमल जी के घनिष्ठ मित्र श्री जगड़िया जी ने युवा श्रीचन्द जी के पक्ष का समर्थन किया और उनके युवकोचित उत्साह और आत्म-सम्मान के भाव को प्रोत्साहित करते हुए जेठमल जी की अनुपस्थिति में स्वयं उनको परामर्श देते रहने का आश्वासन दिया। अन्ततः श्रीचन्द जी के सात्त्विक हठ की विजय हुई और मनोहर दास कटरा में गधैया परिवार का व्यवसाय प्रारम्भ हुआ। आज भी इस परिवार का यह प्रतिष्ठान 'श्री चन्द गणेश दास' मनोहर दास कटरा में प्रमुखतः लाल कपड़े का ही व्यवसाय करता है और कपड़ा बाजार में अपनी प्रामाणिकता के लिए विशेष ख्याति-प्राप्त है। वर्तमान में मद्रास और जयपुर में भी इस परिवार ने अपना व्यवसाय प्रारम्भ कर दिया है।

स्व० श्रीचन्द जी के सुपुत्र स्व० गणेश दास जी ने व्यवसाय को विशेष रूप से विकसित किया। आप उस युग की प्रमुख व्यापारी संस्था 'मारवाड़ी चैम्बर आफ कॉमर्स' जो आजकल 'भारत चैम्बर आफ कॉमर्स' के नाम से विख्यात है, के प्रमुख संस्थापकों में से थे और उसके अव्यक्त भी रहे थे। सरदारशहर में धार्मिक गतिविधियों के अतिरिक्त आप अन्य सार्वजनिक प्रवृत्तियों में भी प्रमुख रूप से भाग लेते थे। आप तत्कालीन बीकानेर राज्य लैजिस्लेटिव असैम्बली और सरदारशहर नगर पालिका के निर्वाचित सदस्य भी रहे थे। आपके अनुज श्री वृद्धि चन्द जी और पुत्र श्री नेम चन्द जी भी बीकानेर राज्य लैजिस्लेटिव असैम्बली के सदस्य रहे हैं। इससे इस परिवार की लोकप्रियता और राज-मान्यता का सहज ही अनुमान लगाया जा सकता है।

तेरापंथ और गधैया परिवार—

विक्रम सं. १९३७ तक तेरापंथ का प्रमुख प्रचार क्षेत्र सरदारशहर केवल महिलाओं का क्षेत्र था, अर्थात् वहां की आदिवासी ही तेरापंथ में श्रद्धा रखती थीं और आदिवासी लोग श्री-चतुर्भुज जी आदि के प्रभाव में थे। सरदारशहर की तत्कालीन स्थिति के सम्बन्ध में जनवदय जयाचार्य के दृष्टिकोण को स्पष्ट करते हुए साहित्य-

परामर्शक मुनि श्री बुद्ध मल जी ने 'तेरापंथ का इतिहास (प्रथम खण्ड)' में लिखा है—“जयाचार्य सरदारशहर के भाइयों की तुलना जोगी की जटा से किया करते थे। वे कहा करते थे कि जोगी की जटा बहुत उलझी हुई होती है; अतः उसे कधी से नहीं सुलझाया जा सकता। उसको सुलझाने के लिए तो उस्तरे की आवश्यकता होती है। सरदारशहर के भाई भी उस जटा की तरह ही अपने आप तेरापंथ से द्वेष-भावना के कारण उलझे हुए हैं। तत्त्व-चर्चा की कधी से उन्हें नहीं सुलझाया जा सकता, उन पर तो जब किसी विशेष घटना का उस्तरा फिरेगा, तभी सलझेंगे।” सौभाग्य से एक ऐसा सुअवसर उपस्थित हुआ कि सरदारशहर की जोगी की जटा पर उस्तरा फिर गया। स० १९३७ में बड़े कालू जी स्वामी सरदारशहर पधारे। उन्होंने स्थानीय स्थिति का निरीक्षण करने के पश्चात् यह निर्णय निकाला कि यदि जेठमल जी तेरापंथ धर्म स्वीकार कर लेते हैं तो उनके सुपुत्र से इस क्षेत्र में तेरापंथ के प्रचार-कार्य को काफी बल मिल सकता है। बड़े कालूजी स्वामी ने अपनी सूझबूझ के द्वारा एवं छत्रीलजी स्वामी के सहयोग से जेठमल जी के हृदय में तेरापंथ के प्रति आस्था उत्पन्न की और अन्ततः उन्होंने तेरापंथ की श्रद्धा स्वीकार करली। उनके प्रयत्न और प्रभाव से सरदारशहर के कई प्रभावशाली व्यक्तियों ने तेरापंथ का स्वीकार किया और कालान्तर में तेरापंथ का सर्वप्रमुख क्षेत्र सरदारशहर बन गया। तेरापंथ के इतने अधिक अनुयायी और किमी भा शहर में नहीं हैं। स० १९३७ से जेठमल जी और उनके पुत्र एवं पौत्रों ने तेरापंथ शासन की निरन्तर सेवा करते रहने का एक विशिष्ट कीर्तिमान स्थापित किया है और आज भी यह परिवार तेरापंथ को अनेक रूपों में अपनी सेवाएँ समर्पित कर रहा है।

श्री जेठ मल जी गर्भया—

जेठमल जी पापभीरु, कर्तव्यनिष्ठ, हठमना, जितेन्द्रिय और प्रबल इच्छा शक्ति के धनी थे। उनकी कथनी, करणी और विचारणा एक थी। उनका जीवन एक आदर्श श्रावक का जीवन था। भौतिक सुख-साधनों के उपलब्ध होते हुए भी वे पूर्ण रूप से आध्यात्मिक साधना में लीन रहते थे।

युवावस्था में उन्होंने कठोर ब्रह्मचर्य व्रत तीनकरण तीन योग से स्वीकार किया था। वे किसी के सगाई-विवाह आदि के प्रसंग में भी अपने आप को किसी भी रूप में सम्बन्धित नहीं करते थे। उनके पुत्र श्री चन्द जी कलकत्ता गये हुए थे और पौत्र गणेशदास जी की सगाई सरदारशहर में गुलाब चन्द जी सिधी की पुत्री वरजू-देवी से की हुई थी। सिधीजी विवाह शीघ्र करना चाहते थे। जेठमल जी ने पूर्ण ब्रह्मचारी होने से वातचीत के प्रसंग में भाग नहीं लिया और अन्ततः गणेशदास जी की माँ ने गणेशदास जी के माध्यम से ही वातचीत करके विवाह का सारा कार्यक्रम निश्चित किया। पूर्ण ब्रह्मचारी होने से पौत्र के विवाह में भी वे सम्मिलित नहीं हुए।

रुई के विस्तरों, यहां तक कि विस्तर और रजाई का भी प्रयोग नहीं करते थे और न ही खाट का उपयोग करते थे। साधुओं की तरह लकड़ी के पट्टे पर या भूमि पर ही शयन करते थे और सदियों में ऊन के कम्बल का ही प्रयोग करते थे।

नित्य प्रातः व सायं श्रावक-प्रतिक्रमण करते थे। दिन भर में घटित घटनाओं व मन में उठी भावनाओं का आत्मालोचन करते थे। सूर्यास्त से सूर्योदय तक नित्य संवर करते थे।

भूमि को देख-देख कर चलते थे, कोई कीट-पतंग पैर से कुचल नहीं जाये इस की पूर्ण सावधानी रखते थे। इसी हेतु पैर में पगरखी (जूते) पहनने का भी उन्हें त्याग था। उनका उद्देश्य था, प्रमादवश पगरखी (जूते) के कठोर स्पर्श से किसी कीट को कण्ट नहीं पहुंच जाये।

खुले मुंह नहीं बोलने की प्रतिज्ञा थी। प्रायः मुख पर मुखवस्त्रका रखते थे। शरीर-शुश्रूषा उन्हें लुभा नहीं पाई। स्नान आदि के द्वारा शरीर-सज्जा न करने का भी उन्होंने व्रत ले लिया था।

आडम्बर को वे अभिमान का पोषक मानते थे। 'सादा जीवन उच्च विचार' उनके जीवन का ध्येय था। विवाह-शादी व औसर, बारह, दसौटन, गांवबडार आदि प्रसंगों पर प्रथा रूप जोमनवार उन्हें अनुपयुक्त लगते थे। भोजन-समारोह में सम्मिलित न होने की, उनके प्रतिज्ञा थी। बाद में उन्होंने किसी अन्य के घर भोजनार्थ न जाने की भी प्रतिज्ञा करली थी। इतने पर भी उनका चिवेक सन्तुष्ट नहीं हुआ और किसी के घर में या अपने घर में ४० व्यक्तियों से अधिक आमन्त्रित होते तो उनके लिए बनी वस्तु का प्रयोग न करने की भी उन्होंने प्रतिज्ञा कर ली।

उन्होंने ममत्व विजय करने का निश्चय किया। घर में पर्याप्त सुख-साधन उपलब्ध होते हुए भी उन्होंने अपने परिग्रह को सीमित कर लिया। (५०००) रु. नकदी से उपरान्त स्वामित्व का त्याग कर दिया। वस्त्रों के उपयोग को भी सीमाबद्ध किया और (१२५) रु. से अधिक मूल्य का कपड़ा रखने का त्याग कर दिया। उन्होंने वृद्धा-वस्था में व्यापार, सौदा आदि करने का भी त्याग कर दिया था। केवल (५००) रु. तक की व्याज से वार्षिक आय करने का उन्हें आगार था तथा अपने निमित्त वर्ष भर में (५००) रु. से अधिक खर्च करने का उन्हें त्याग था।

उनका दृष्टि-संयम स्तुत्य था। नाटक, नृत्य, गाना, ह्याल आदि देखने का त्याग था। वे स्थितप्रज्ञ थे, मन पर पूर्ण नियन्त्रण था। अनावश्यक अंग-संचालन व दौड़-धूप उन्हें पसन्द नहीं थी। वे प्रायः एक स्थान पर स्थिर बैठे आत्म-चिन्तन में लीन रहते थे। उन्होंने सरदारशहर से ३० कोस (६० मील) उपरान्त कहीं जाने का त्याग कर दिया था। किसी प्रकार के वाहन के प्रयोग का भी त्याग था। उन्होंने तेरापंथ की श्रद्धा स्वीकार की, उन दिनों आचार्य जयगणी जयपुर विराजते थे। उनको

६० मील के उपरान्त यात्रा का त्याग होने से वे दर्शनार्थ जयपुर नहीं पधार सके और उनके पुत्र श्रीचन्द जी आचार्य श्री जयगणी के दर्शनार्थ जयपुर गए ।

उनका स्वाद-विजय अद्भुत था । हरी सब्जी व फलों के सचित प्रयोग का त्याग था । सचित वस्तु के प्रयोग का एवं दूसरे को कह कर मंगाने का भी त्याग था । अष्टमी व चतुर्दशी को उपवास तथा पोषध करते थे । प्रतिदिन आठ द्रव्यों के उपरान्त खाने का त्याग था । आठ द्रव्यों में (१) पानी (२) बाजरे की रोटी (३) गेहूँ की रोटी (४) मूँग की दाल (५) मोठ का मोगर (६) कढ़ी (७) घृत व (८) छाछ । वे एक दिन में इनमें से किन्हीं ६ द्रव्यों का प्रयोग करते थे । रात्रि में सदैव चौबिहार करते थे, अर्थात् कोई भी चीज न खाते थे न पीते थे । भयंकर बीमारी में भी किसी औषधि आदि का प्रयोग नहीं करते थे । भोजन २४ घण्टों में दिन में एक बार ही करते थे । भोजन के साथ पानी एक बार ही पीते थे । भोजन के उपरान्त वर्ष भर में १० महिने [सावन बदी १ से वैशाख सुदी पूर्णिमा तक] दिन में सिर्फ एक बार पानी पीते थे । जेठ व आषाढ़ दो महिनों में दिन भर में भोजनोपरांत दो बार जल का प्रयोग करते थे ।

असत्य से उन्हें बड़ी प्ररुचि थी । उन्होंने जीवन भर असत्य भाषण का त्याग कर दिया । व्यर्थ के वार्तालाप में उन्होंने अपना अमूल्य समय कभी नष्ट नहीं किया । जिससे भी बोलते कम बोलते, जितना आवश्यक होता उतना ही बोलते । वे प्रायः आध्यात्मिक विषय पर ही वार्तालाप करते थे ।

इस तरह जेठमल जी आवक-वेश में भी साधु सहचर्या का पालन करते थे । रात्रि में अर्द्धाया [खुले आकाश के नीचे] रहने का भी त्याग था । भीषण गर्मियों में भी पंखी से हवा नहीं लेते थे और छत के नीचे सोते थे ।

सं० १९५२ में वैशाख शुक्ला १२ को रात्रि के २ बजे श्री जेठमल जी का स्वर्गवास हुआ ।

श्रीमती सरूपा दे—

श्री जेठमल जी की पत्नी का नाम सरूपा दे था और वे तोगास ग्राम के नखत परिवार की पुत्री थीं । श्रीमती सरूपा दे गौरवर्ण, छरहरा वदन, सुन्दर आकृति, ऋजू व सरल स्वभाव की स्त्री थीं । उनके भी जीवन का शेष समय अपने पति की तरह आत्म-साधना में ही बीता । आपके एक पुत्र श्री श्रीचन्द जी तथा एक पुत्री अखां बाई थीं ।

श्रीमती अखां बाई एवं उनका परिवार—

श्री जेठमल जी की सुपुत्री अखां बाई का विवाह कालू निवासी (जो कि बाद

था। उस समय में मारवाड़ में से होकर कहीं भी जाने वालों को ब्लेग का टीका लगवाना आवश्यक था। साधु-साध्वियों के विचरण में इससे बड़ी बाधा पहुँच रही थी। अतः श्रीचन्द जी ने अनवरत प्रयत्न कर इस अधिनियम के लागू होने से साधु-साध्वियों को अपवाद स्वरूप घोषित करवाया।

जोधपुर स्टेट, मारवाड़ में नाबालिग चेला-चेली रजिस्ट्रेशन बिल पारित हो गया था। उसका भी आपने आगे होकर प्रतिकार किया एवं सरकार को उसे स्थगित कर देने के लिये सहमत कर लिया।

श्रीचन्द जी सामाजिक जीवन में भी रुढ़िवाद के विरोधी और स्वतन्त्र चिन्तन के पक्षपाती थे। प्रचण्ड मतभेद होते हुए भी उन्होंने साहसपूर्वक यह प्रतिपादित किया कि विदेश-यात्रा करने मात्र से ही किसी को जाति-च्युत कर देना न्याय संगत नहीं है।

श्रीचन्द जी की जीवन-साधना भी आदर्श साधना रही है। प्रतिदिन दिन में पौरुसी करते थे। चारों प्रकार के खन्द का त्याग था। अण्टमी व चतुर्दशी को उपवास व पोषण करते थे। रात्रि में चौबिहार (कोई भी चीज खाने व पानी पीने का त्याग) करते थे। असह्य वेदना में भी ओषधि सेवन नहीं करते थे।

श्रीचन्द जी विद्यानुरागी और गुणीजन के पारखी थे। उन्हें हस्त लिखित ग्रन्थ व दुर्लभ सामग्री जहाँ भी मिली, उसे खरीद कर एकत्रित करते रहे। जैन श्वेताम्बर तेरापंथी सभा, सरदारशहर को उन्होंने बहुत से बहुमूल्य ग्रन्थ भेंट किये जो आजकल भी सभा के पुस्तकालय का गौरव माने जाते हैं। उन्होंने अपने निजी पुस्तकालय में भी बहुत बड़ा संग्रह किया, जो अपने आप में एक अमूल्य निधि हो गया।

विद्वान व अध्ययनशील व्यक्तियों का उन्होंने सदैव बहुमान व सहयोग किया। वे ज्योतिष के अच्छे ज्ञाता थे। परास्पर ज्योतिष व जैन ज्योतिष दोनों विधियों को मिलाकर वे फलितार्थ निकालते थे। उनके द्वारा निर्धारित पद्धति बहुत ही वैज्ञानिक व उपयोगी सिद्ध हुई। वे आयुर्वेद व नाडी-परीक्षण के भी माने हुए ज्ञाता थे। वैद्य भी नाडी-परीक्षण के बारे में उनसे परामर्श लेते रहते थे।

व० सं० १९४९ में जब तेरापंथ के पंचमाचार्य श्री मधवागणी सरदारशहर में ५२ वर्ष का आयु में बीमार हो गये थे, तो श्रीचन्द जी ने उनके स्वर्गवास से बहुत अदन पहले ही आचार्य श्री की नाडी देखकर यह निश्चय कर लिया था कि आचार्य श्री का जीवन वचना मुश्किल है।

श्रीचन्द जी की दूरदर्शिता अनुपम थी। श्री मधवागणी की अन्तिम समय की रूग्णता के अवसर पर उन्होंने भावी आशंका को भाँप कर समयोचित व्यवस्था अपनी ओर से प्रारम्भ कर दी। उन दिनों में सरदारशहर छोटा-सा कस्बा था। आचार्य श्री मधवागणी का स्वर्गवास होने से अन्तिम-संस्कार हेतु उपयुक्त सामग्री व समयानुकूल व्यवस्था का सरदारशहर में उपलब्ध होना सम्भव नहीं था। प्रत्यक्ष रूप से ५२ वर्ष के



श्रीमान श्रीचन्द जी गधया

में सरदारशहर में ही आकर बस गये थे) श्री माणकचन्द जी दफ्तरी के साथ हुआ। इनका दाम्पत्य जीवन बड़ा सुखी था। इनके एक पुत्र श्री भीखमचन्द जी दफ्तरी हुए, जो बहुत ही सरल स्वभावी व समझदार व्यक्ति थे। भीखम चन्द जी ने अपने मामा जी के पास रहकर ही व्यापार सीखा और जीवन-पर्यन्त ननिहाल के व्यापार को संभालने में अपने मामा व ममेरे भाइयों का सहयोग करते रहे। भीखम चन्द जी के चार पुत्र हुए, जिनमें प्रथम श्री सुमेरु मल जी दफ्तरी गवैया परिवार के व्यापारिक प्रतिष्ठान के जीवन पर्यन्त मैनेजर रहे। उनके देहावसान के पश्चात् उनके अनुज श्री भूमरमल जी दफ्तरी उनके स्थान पर वर्तमान में मैनेजर हैं। तृतीय भ्राता श्री मगराज जी-दफ्तरी गवैया परिवार के मद्रास स्थित व्यापारिक प्रतिष्ठान से सम्बन्धित हैं। श्री भीखम चन्द जी के चतुर्थ पुत्र श्री नगराज जी हैं, जिन्हें बाल्यावस्था में ही वैराग्य हो गया और वे साधु बन गये।

मुनिश्री १ गराज जी डी. लिट्, भारत के एक माने हुए सन्त, उत्कृष्ट कोटि के लेखक, आशु-कवि, प्रसिद्ध वक्ता व जन-उपदेशक हैं। आपका साहित्य-सृजन में बहुत ही महत्वपूर्ण योगदान रहा है। आप द्वारा लिखित “आगम व त्रिपिटक एक अनुशीलन” ग्रन्थ (जैन एवं बौद्ध इतिहास व परम्परा पर प्रथम सर्वांगीण तुलनात्मक ग्रन्थ) का देश एवं विदेश में सर्वत्र बहुत सम्मान हुआ है। मानव जीवन आडम्बर-हीन एवं सादगीपूर्ण हो इसके लिये आप सतत प्रयत्नशील रहे हैं। आचार्य श्री तुलसी द्वारा अनुप्राणित आशुव्रत आंदोलन द्वारा राष्ट्रीय-चरित्र उत्थान हेतु आपने महत्वपूर्ण भूमिका अदा की है। जाति, भाषा, क्षेत्र व सम्प्रदाय आदि के आधार पर व्यक्ति-व्यभिचार के विरुद्ध आपने एक वातावरण तैयार किया है और राष्ट्रीय एकता व विश्वमैत्री की भावना को आगे बढ़ाने में आपने महत्वपूर्ण योगदान दिया है। उक्त सभी सेवाओं से प्रेरित होकर कानपुर विश्वविद्यालय ने अपने प्रथम दीक्षान्त समारोह में आपको डी. लिट् की सम्मानित उपाधि से विभूषित किया।

श्री श्रीचन्द जी गवैया—

जैठमल जी के सुपुत्र श्रीचन्द जी ने प्रारम्भ से ही धर्म-शासन की सेवामें विशेष तत्परता और सक्रियता का परिचय दिया। सन् १९४९ में तेरापंध के पंचम आचार्य श्री मधवागणी का स्वर्गवास हुआ था। उस अवसर पर श्रीचन्द जी ने अपनी गामयिक नृकृष्ण और दूरदयिता के द्वारा स्व० मधवागणी के अन्तिम संस्कार की जो आचार्य प्रवर के गौरवानुरूप व्यवस्था की, उसका समाज के गणमान्य व्यक्तियों पर गहरा प्रभाव पड़ा और सन् १९४९ से सरदारशहर में तेरापंध धर्म-शासन से सम्बन्धित कार्य करने का दायित्व लोकानुमति से श्रीचन्द जी को सौंपा गया, जो उन्होंने जीवन भर निभाया तथा उनके बाद उनके पुत्र व पौत्र भी निभाते रहे।

श्रीचन्द जी व्यवहार-कुशल, बुद्धि-सम्पन्न, दृढ़-निश्चयी एवं निष्ठावान् आवक थे, जिन्होंने अपने जीवन की समाज की-सेवा में समर्पित कर दिया था। तेरापंथ की उन्होंने अपने जीवन का मिशन बना लिया था और तेरापंथ पर कहीं से भी कोई विपत्ती आती हुई दृष्टिगोचर होती थी, तो उसका निवारण करने के लिये वे तत्काल तन-मन-धन से प्रस्तुत हो जाते थे। वे महान् चस्त्रवान् आवक थे जिन्होंने ३९ वर्ष की आयु में ही ब्रह्मचर्य व्रत धारण कर लिया था। अपनी दूरदर्शिता के द्वारा उन्होंने यह अनुभव कर लिया था कि अज्ञान, अंधाविश्वास या द्वेष-भावना के कारण तेरापंथ पर किये जाने वाले प्रहारों का प्रतिकार करने के लिये एक संगठित संस्था का होना आवश्यक है। इस आवश्यकता की पूर्ति के लिये उनकी प्रेरणा से सं० १९७० में सरदार-शहर में जैन श्वेताम्बर तेरापंथी सभा और सं० १९७१ में कलकत्ता में जैन श्वेताम्बर तेरापंथी महासभा की स्थापना हुई। इन संस्थाओं ने तेरापंथ के प्रचार-प्रसार की विविध योजनाओं को कार्यान्वित करने के अतिरिक्त तेरापंथ पर होने वाले अनर्गल आक्षेपों, दूषित लोकापवादों और अतपेक्षित विलों (अधिनियमों) के प्रतिकार की दिशा में भी महत्वपूर्ण कार्य किया। उत्तर प्रदेश में तथा केन्द्र में नाबालिग चेला-चेली रजिस्ट्रेशन बिल श्रीचन्द जी के जीवन काल में ही प्रस्तुत किये गये थे, जिनका सफल प्रतिकार करने के लिए उन्होंने भीरुरथ प्रयत्न किया था। मध्य प्रदेश, वरार (चांदा) में साधुओं को साक्षी रूप में उपस्थित किये जाने की प्रस्तावित व्यवस्था का भी आपने सफल प्रतिकार किया था। रतनगढ़ निवासी प्रेमचन्द जी यति द्वारा लिखित द्वेषपूर्ण 'तेरापंथ नाटक' को ज्वल कराने एवं नाटककार को दण्डित कराने के लिये श्रीचन्द जी विशेष रूप से सचेष्ट रहे थे। १९७९ में कालुगणी के वीकानेर चातुर्मास में फंसे भीषण विरोध को श्रीचन्द जी की सूझबूझ तथा संगठन क्षमता से ही राजकीय सहयोग प्राप्त कर नियंत्रण में लिया गया। 'ढोल की पोल' व 'कालु मंतव्य' जैसी द्वेष-भावना-प्रेरित पुस्तकों के लिये इन्हीं की मुख्य प्रेरणा से सरकार ने ज्वती का आदेश दे दिया। उक्त पुस्तकों से सम्बन्धित व्यक्तियों को देश से निर्वासित करने व मुचलके जमानत आदि लेने का आदेश दिया।

भारत सरकार के पोस्ट ऑफिस विभाग से इनकी प्रेरणा व सूझबूझ से सम्पर्क किया गया एवं पोस्ट ऑफिस के द्वारा तेरापंथ के प्रति विद्वेष फैलाने वाला साहित्य भेजे जाने पर प्रतिबन्ध लगाया गया।

तेरापंथ के अष्टम आचार्य कालुगणी के वि. सं. १९७७ के भिवानी चातुर्मास में भागवत्की दीक्षा को लेकर विरोधियों ने बहुत बड़ा विग्रह पैदा किया था। इस अवसर पर श्रीचन्द जी हरियाणा वासियों के साथ कन्वे से कन्धा मिलाकर परिस्थितियों से जुझे और उनकी दूरदर्शिता व नेतृत्व ने हरियाणा वासियों में नवस्फुरणा व उत्साह भर दिया था।

आचार्य श्री कालुगणी के समय में मारवाड़ में प्लेग का प्रचण्ड प्रकोप फैला



श्रीमान गणेशदासजी गधया

आचार्य श्री की रूग्णावस्था में उनके अन्तिम संस्कार की सामग्री भी खरीदकर बाहर से मंगवाना शोभनीय नहीं था; अतः श्री चन्दजी ने अपनी अलौकिक प्रतिभा का परिचय देते हुए बिना किसी को बताये अपने आदमी ठा. गोपालजी को जयपुर भेजकर आवश्यक सामग्री मंगवाई व अपने नौहरे में प्रच्छन्न रूप से शोभायात्रा शिविका (वैकुण्ठी) तैयार करवाई। श्री मधवागणी का स्वर्गवास सं. १९४६ में चैत्र कृष्णा २ को रात्रि में हो गया। सारे सरदारशहर के तेरापंथी समाज पर गुरु के समुचित ससम्मान अन्तिम-संस्कार सम्पन्न करने का गुरुतर दायित्व आगया। सभी लोग उचित सामग्री की प्राप्ति के अभाव को जानते हुए अत्यन्त चिन्तित हुए। श्री कालूरामजी जम्मड़ ने जब श्रीचन्द जी द्वारा की गयी सामयिक व्यवस्था का उल्लेख किया तो सारे समाज को बड़ी प्रसन्नता हुई और समाज ने उनकी दूरदर्शिता की भूरि-भूरि प्रशंसा करते हुए तेरापंथी समाज-सम्बन्धी सभी भावी आवश्यक व्यवस्था सम्पादित करने का दायित्व श्रीचन्द जी को सौंप दिया।

श्रीचन्द जी प्रामाणिक पुरुष थे। उनकी भापा व व्यवहार निष्कपट व सत्य पर आधारित थे। उन्होंने व्यापार में भी प्रामाणिकता को विशेष रूप से अपनाया था। उसी का फल है कि आज भी उनके द्वारा स्थापित व्यापारिक संस्थान कलकत्ता भर में अपनी प्रामाणिकता के लिए प्रसिद्ध हैं।

श्रीचन्दजी का विवाह बायला निवासी श्रीमान् हुकम चन्द जी नवलखा व श्रीमती प्रेमा दे की पुत्री श्रीमती कुनरा दे के साथ वि० सं० १९३४ में जेठ शुक्ला ४ को हुआ।

श्रीचन्द जी का स्वर्गवास सरदारशहर में वि० सं० १९८६ में वैशाख शुक्ला ८ को हुआ।

श्रीमती कुनरा दे—

श्रीचन्द जी की पत्नी श्रीमती कुनरा दे बहुत ही ऋजुमती, समझदार व धर्म-परायण महिला थीं। आपका जन्म सरदारशहर के पास स्थित बायला ग्राम में नवलखा परिवार में हुआ था। सामाजिक कुरीतियां आपको पसन्द नहीं थीं। उस समय किसी के निधन होने पर सगा-सम्बन्धी जो संवेदना प्रकट करने आते थे, वे स्त्री और पुरुषों में रुपयों से जुहारी करते थे। मृत्यु-प्रसंग पर रुपयों का लेन-देन बड़ा हास्यास्पद लगता था। श्रीचन्द जी के स्वर्गवास के अवसर पर आपने सर्वप्रथम इस प्रथा का वहिष्कार करने के लिए अपने पुत्रों को प्रोत्साहित किया। इनसे प्रेरणा पाकर सम्पूर्ण समाज ने बहुत थोड़े ही समय में यह प्रथा समाप्त कर दी।

श्रीमती कुनरा दे का स्वर्गवास सरदारशहर में वि० सं० १९८७ में चैत्र-कृष्णा ३-४ (सम्मिलित) को रात्रि में १० वजकर ७ मिनट पर हुआ।

श्री गणेशदास जी गधेया —

श्रीचन्द जी के ज्येष्ठ पुत्र श्री गणेशदास जी का जन्म वि० सं० १९३५ में चैत्र कृष्ण १२ को हुआ । वे कुशल व्यवसायी एवं व्यावहारिक बुद्धि-सम्पन्न व्यक्ति थे । उन्होंने अपने पैनिक व्यवसाय का विकास करने के साथ ही कलकत्ता के मारवाड़ी समाज के संगठन की ओर विशेष रूप से ध्यान दिया । कलकत्ता के तत्कालीन प्रमुख व्यापार संगठन मारवाड़ी चैम्बर ऑफ कॉमर्स व वर्तमान की भारत चैम्बर ऑफ कॉमर्स की स्थापना में आपका प्रमुख सहयोग रहा है और आप उस संस्थान के अध्यक्ष भी रहे हैं । आपको राज्य और जनता दोनों की ओर से सम्मान प्राप्त हुआ । बंगाल के गवर्नर ने आपको कुर्सी का सम्मान प्रदान किया था, तो सरदारशहर की जनता ने उन्हें बीकानेर राज्य लैजिस्लेटिव असम्बली का सदस्य निर्वाचित किया था ।

श्री गणेशदास जी ने धर्मनिराग अपने दादाजी और पिताजी से पितृदाय के रूप में प्राप्त किया था । वे प्रकृति से उदार, मिलनसार और सेवा-परायण थे । सह-धर्मी भाइयों के प्रति उनका हृदय स्नेह और सहयोग की भावना से सराबोर रहता था । आचार्य श्री कालूगणी ने मेवाड़, मारवाड़, मालवा और हरियाणा की जो महत्वपूर्ण यात्राएँ की थीं, उनमें श्री गणेशदास जी अपने सभी कार्य छोड़कर आचार्य प्रवर के साथ रहे और धर्म-प्रभावना के लिए विशेष रूप से प्रयास किया ।

जैन श्वेताम्बर तेरापन्थी महासभा को आपका नेतृत्व व सहयोग सदैव ही प्राप्त रहा । जबलपुर में साधु साक्षी प्रसंग उपस्थित होने पर उस समस्या को सफलतापूर्वक सुलझाने में आपका प्रमुख हाथ रहा ।

सरदारशहर में साधु केशरीमल जी के अनशन को लेकर बनी स्थिति नियंत्रित करने में आपने प्रमुख भूमिका निभायी । बड़ौदा, बम्बई, मेवाड़ व बीकानेर में बाल-दीक्षा विल उपस्थित होने पर आपने आगे होकर उनका प्रतिकार करने में समाज का नेतृत्व किया ।

इसके अतिरिक्त जब-जब भी समाज पर विपत्ती आई, आपने सदैव प्रथम पंक्ति में खड़े होकर उसका प्रतिरोध किया । मन्त्री मुनि श्री मगनलाल जी की भी आप पर विशेष कृपा व विश्वास था ।

आपका स्वर्गवास वि० सं० १९६६ भाद्रपद शुक्ला ६ को सरदारशहर में हुआ ।

श्रीमती वरजू देवी—

आप श्रीमान् गणेशदास जी की धर्मपत्नी थीं । आपके पिताजी श्री गुलाब-चन्द जी सिन्धी सरदारशहर के निवासी थे । आप साहसी, निष्कपट व दयालु-हृदय महिला



श्रीमती वरजूदेवी जी



श्रीमान वृद्धिचन्दजी गधैया

थीं। सभी पारिवारिक, मुनीम व नौकर-चाकर आपका बहुत आदर करते थे तथा उन सभी के सुख-दुःख का आप विशेष ध्यान रखती थीं। आपका स्वर्गवास वैशाख कृष्णा १४ वि० सं० २००८ को सरदारशहर में चौबिहार संथारे में हुआ।

श्री वृद्धिचन्द जी गंधैया—

श्री वृद्धिचन्द जी का जन्म वि० सं० १९३७ में फाल्गुन शुक्ला ६ को हुआ था। आप श्री श्रीचन्द जी के द्वितीय पुत्र थे। आप बहुत ही सरल एवं शान्त प्रकृति के व्यक्ति थे। उत्तेजना के अवसर उपस्थित होने पर भी आप प्रत्येक समस्या पर ठण्डे दिमाग से विचार करते थे। महामना मन्त्री मुनि जैसे मेधावी सन्त भी उनकी संतुलित बुद्धि की सराहना करते थे और महत्वपूर्ण विषयों में उनके साथ परामर्श किया करते थे। आप विरोध में भी अविरोध के सूत्र खोज निकालते थे तथा जहाँ कहीं भी कोई खाईनजर आती थी उसे अपनी सूझबूझ के द्वारा पाटने की कोशिश करते रहते थे। अपनी वैराग्य भावना के कारण ३६ वर्ष की अल्पायु में ही आपने ब्रह्मचर्य व्रत स्वीकार कर लिया था। श्री वृद्धिचन्द जी तेरापंथ शासन पर आने वाले किसी भी संकट को अपने आप पर आया हुआ संकट समझकर उसके निवारण के लिये तन, मन व धन से सदा सन्नद्ध रहते थे।

सूरत में साधु-साक्षी का प्रश्न उपस्थित होने पर आपने वृद्धावस्था में भी पूर्ण रूप से सचेष्ट रहकर समस्या का सामना किया और बराबर राजस्थान से प्रतिनिधि मण्डल, जब तक कार्य में पूर्ण सफलता नहीं मिली, भेजते रहे।

वि० सं० १९९३ में सरदारशहर में भयंकर हैजे का प्रकोप हुआ। शहर प्रायः खाली हो गया। समूचे शहर में भय और आतंक छा गया था। उस समय शहर में कुछ साव्वियां ठहरी हुई थीं। आप सतत उनकी सेवा में सरदारशहर ही रहे। आपके कर्तव्य पालन के आगे मृत्यु-भय नगण्य रहा।

आपका जीवन आदर्श, नियमित व सादा था। भोजन बहुत ही सात्विक करते थे और सीमित पदार्थों का ही प्रयोग करते थे। आप अपनी जीवन-साधना निष्काम-भाव से करते थे।

आपकी समाज सेवा उल्लेखनीय है। प्रायः लोग अपने विवादों को सुलझाने के लिये आपके पास आते रहते थे। आपके दिये फैसले को दोनों पक्ष स्वीकार कर लेते थे। विवाह-शादी तथा अन्य सामाजिक उत्सवों के अवसर पर प्रायः लोग आपसे परामर्श और मार्ग-दर्शन लेने आया करते थे। बीकानेर राज्य विधान सभा के आप निर्वाचित सदस्य रहे व अन्य सामाजिक प्रवृत्तियों में भी आपका मुख्य योगदान रहा करता था।

विद्या से आपको विशेष प्रेम था। आपके पिताजी द्वारा स्थापित पुस्तकालय को आपने दुर्लभ हस्तलिखित साहित्य व प्रकाशित साहित्य खरीद कर और विस्तृत

किया। आयुर्वेद पर आपकी विशेष अस्था थी। बहुमूल्य श्रीपवि संग्रह व आयुर्वेद के पंडितों का बहुमान करने में आपकी विशेष रुचि थी।

आपका स्वर्गवास वि० सं० २००१ के वैशाख माह में सरदारशहर में हुआ। अन्तिम समय में आपने पूर्ण निस्पृहता का परिचय देते हुए आमरण अनशन (संयारा) स्वीकार कर समाधि पूर्वक स्वर्ग प्रयाण किया।

श्रीमती भक्तू देवी—

श्री वृद्धिचन्द जी की धर्म-पत्नी श्रीमती भक्तू देवी श्रीमान् भैरुदान जी दस्साणी, सरदारशहर निवासी की पुत्री थीं। आपको तपस्या से बड़ा लगाव था। १५ तक तपस्या की लड़ी व अन्य फुटकर तपस्याएं आपने की थीं।

श्री उदयचन्द जी गधैया—

श्री श्रीचन्द जी के तृतीय पुत्र उदयचन्दजी का विवाह भीकमचन्दजी पीचा की पुत्री श्रीमती हुलासादेवी के साथ हुआ। उदयचन्दजी का स्वर्गवास १५ वर्ष की अल्पायु में ही हो गया। उदयचन्दजी बहुत ही उदार प्रकृति के थे। उन्नीसवीं शदी में भी उनके विचार बहुत ऊंचे थे। आप जातिगत भेद एवं अस्पृश्यता को महत्व नहीं देते थे। अपने स्वयं के मेहतर के पुत्र भीका को वे बहुत आदर देते थे व उसके साथ सम्मानजनक व्यवहार करते थे। वे अपने मुनीमों एवं नौकरों के साथ भी पारिवारिक जैसा व्यवहार करते थे।

श्रीमती हुलासा देवी—

पति-विधियोग के ५ वर्ष बाद वि० सं० १९६५ में हुलासा देवी ने तेरापंथ के सप्तम आचार्य श्री डालगणी के पास साधु-दीक्षा ग्रहण की। तेरापंथ शासन की आपने ६० वर्षों तक उल्लेखनीय सेवा की। बहुत वर्षों तक अग्रणी के रूप में धर्म-प्रचार किया। आपका लेखन, अपने क्षेत्र की संभाल व श्रावक-श्राविकाओं से सम्पर्क अद्वितीय था। परवर्तिनी सम महासती जेठा जी की आप विशेष कृपापात्र थीं। स्थिरवास में जेठा जी के पास उनके अन्तिम समय तक रहीं। थली, मेवाड़, मारवाड़, गुजरात, हरियाणा, पंजाब, मालवा, हूँदार, मेरवाड़ आदि प्रदेशों में आपने विचरण कर जन-मानस को धर्माभिमुख किया। वृद्धावस्था से आपका ८ वर्षों तक मोमासर में स्थिरवास रहा। वि. सं. २०२५, आपाढ़ कृष्णा ७ को दिन में श्वांस का प्रकोप बढ़ा। आपने बड़े ही आत्म-विश्वास व हृदय के साथ स्वतः ही चौबिहार, आजीवन अनशन (संयारा) स्वीकार किया और उसी दिन सायंकाल ५ बजे बैठे-बैठे स्वाध्याय मुद्रा में बुरु जिलान्तर्गत मोमासर कस्बे में स्वर्गवासी हो गईं।



स्व० श्री उदयचन्दजी गधैया



स्व० उत्तमचन्द जी गधिया, कनिष्ठ पुत्र सेठ वृद्धिचन्दजी गधिया ।
आप बहुत मेधावी व मिलनसार प्रकृति के थे । समाज-
सेवा तथा व्यापार में आपकी विशेष रुचि थी ।
आपका जन्म वि० सं० १९७१, सरदार-
शहर में हुआ तथा सं० १९६०,
कलकत्ता में आप दिवंगत हुये ।



श्री नेमीचन्द्रजी गधेंया



पीछे खड़े हैं-श्री रतनकुमारजी तथा श्री सम्पतकुमारजी
बैठे हुये श्री स्नेहकुमार, श्रीमान नेमीचन्दजी गंध्या, श्रीमती भंवरी देवीजी, श्रीमती सुन्दरकुमारीजी तथा सुश्री स्नेहलता
आगे खड़ी हैं-सुश्री सुमन श्री तथा गोदी में हैं श्री श्रयांस कुमार

श्री नेमचन्द जी गद्यया—

श्रीचन्द जी के पौत्र श्री नेमचन्द जी का जन्म वि. सं. १९६७ में सरदार-शहर में हुआ। आप सरलमना व्यक्ति हैं जो व्यवहार में जितने नम्र और आहम्बर हीन हैं, अपने विश्वास में उतने ही दृढ़ और अविचल हैं। आप अल्पभाषी एवं शान्त प्रकृति के व्यक्ति हैं। आपने तेरापंथ के प्रति अनन्य आस्था एवं सेवा-भावना की पारिवारिक परम्परा को सराहनीय रूप से आगे बढ़ाया है। जब आचार्य श्री तुलसी ने अणुव्रत आन्दोलन प्रारम्भ किया, आप सबसे पहले अणुव्रती बनने के लिये प्रस्तुत हुए। आप राजस्थान प्रदेश अणुव्रत समिति के अध्यक्ष रहे हैं। तेरापंथ द्विशताब्दी वर्ष (२०१७ वि.) में आप जैन श्वेताम्बर तेरापंथी महासभा के अध्यक्ष थे और शताब्दी से सम्बन्धित सभी आयोजनों को आपका नेतृत्व और मार्ग-दर्शन प्राप्त हुआ था। चार पीढ़ियों से तेरापंथ धर्म-शासन के प्रति अनन्य आस्था और निरन्तर सेवा की स्वर्ण-शृङ्खला में आपने अपनी ओर से कुछ नई कड़ियाँ जोड़ी हैं। बम्बई में भिक्षा-बिख और बाल-दीक्षा-विल, भूतपूर्व वीकानेर राज्य में बाल-दीक्षा-विल, बड़ौदा में बाल-दीक्षा-विल एवं जबलपुर व सूरत में साधुओं की साक्षी आदि प्रसंगों में आपने तेरापंथ के यथार्थ एवं नीति-संगत दृष्टिकोणों को प्रभावपूर्ण ढंग से प्रस्तुत करने की दिशा में अपनी महत्वपूर्ण सेवाएं प्रस्तुत की हैं। व्यक्तिगत जीवन में धर्म-साधना के प्रति आप कितने सतर्क हैं यह तो इसी तथ्य से प्रकट है कि २८ वर्ष की अवस्था से ही आपने ब्रह्मचर्य व्रत की साधना प्रारम्भ कर दी थी। प्रातः एवं संध्या समय के दो-तीन घण्टे आप सामायिक एवं स्वाध्याय आदि में व्यतीत करते हैं।

श्री नेमचन्द जी सामाजिक जीवन में भी अणुव्रत के उच्चादर्शों को व्यावहारिक रूप देने के लिये सदा मचेष्ट रहे हैं। सन् १९४७ में जब सारे देश में साम्प्रदायिक विद्वेष की प्रलयंकर ज्वाला नलग रही थी सरदारशहर में आपकी ही अध्यक्षता में हिन्दुओं और मुसलमानों की एक सम्मिलित शान्ति कमेटी संगठित की गई थी। यह महत्वपूर्ण है कि सरदारशहर में साम्प्रदायिक विद्वेष के कारण कोई छूटपुट घटना भी घटित नहीं हुई। आचार्य श्री तुलसी ने 'नई मोड़' के सामाजिक आन्दोलन द्वारा विवाह आदि सामाजिक समारोहों में दिखावे और फिजूलखर्ची के विरुद्ध वातावरण बनाने का प्रयास किया, तो श्री नेमचन्द जी ने भी अपने पौत्र और पौत्री के विवाहों में बहुत ही सादगी का परिचय दिया। आप तेरापंथ समाज के उन प्रमुख व्यक्तियों में से हैं, जिन्होंने आचार्य श्री तुलसी के नैतिकता एवं आध्यात्मिकता से उत्प्रेरित आन्दोलनों को सक्रिय रूप से समर्थन दिया है। विभिन्न जैन सम्प्रदायों के पारस्परिक सम्बन्धों में आप सहयोग एवं सद्भावना के समर्थक रहे हैं और सम्प्रति भारत जैन महामण्डल के उपाध्यक्ष के रूप में आप साम्प्रदायिक सद्भावना के क्षेत्र में अपनी सेवाएं अर्पित कर रहे हैं। वीकानेर लैवेंस्लेटिव असम्बली के भी आप सदस्य

रहे हैं। सामाजिक अन्वविश्वासों में आपकी आस्था नहीं है। स्वस्थ समाज रचना में आपने सराहनीय योगदान दिया है।

श्रीमती भँवरी देवी गवैया—

श्री नेमचन्द जी की धर्मपत्नी श्रीमती भँवरी देवी का जन्म सुजानगढ़ तहसील के अन्तर्गत छापूर कस्बे में श्रीयुक्त मोहनलाल जी दुधोड़िया और श्रीमती केशर देवी की पुत्री के रूप में हुआ। आपका जीवन बड़ा ही नियमित और साधना-प्रधान है। प्रातः और सायं प्रायः अपनी ध्यान और साधना में ही वित्ताती हैं। आपको लिखने व राजस्थानी में कविता करने का भी शौक है। बच्चों को सुसंस्कृत करना एवं उन्हें सुघड़ बनाने की आपकी कला अद्वितीय है।

आपके पिताजी श्री मोहनलाल जी दुधोड़िया राजस्थान के उन प्रथम पुरुषों में से थे, जिन्होंने राजस्थान की प्राचीन कला-कृतियों, हस्तलिखित साहित्य, चित्रपटों आदि को संग्रहीत करने एवं सुरक्षित करने का कार्य आज से पचास वर्ष पूर्व प्रारम्भ कर दिखाया था। राजस्थान पुरातत्त्व विभाग जोधपुर तथा देश के अनेक संग्रहालयों को आपने कृतियाँ बटोर-बटोर कर उपलब्ध कराईं।

आप आयुर्वेद के बहुत अच्छे ज्ञाता थे और इस बारे में सतत अध्ययन, परीक्षण व अनुसन्धान करते रहते थे। आपने अनेक अद्भुत औषधियों का अनुसन्धान किया था जो आज भी रोग-निवारण में अचूक प्रमाणित हो रही हैं। आपका स्वर्गवास छापूर में हुआ।

श्रीमती भँवरी देवी के दो पुत्र श्री सम्पत कुमार जी व श्री रतन कुमार जी एवं दो पुत्रियाँ श्रीमती सोहनी कुमारी गोठी व मन्नु कुमारी बांठिया हैं।

श्री सम्पत कुमार जी गवैया—

श्री नेमचन्द जी के लिए यह भी एक श्रेयस्कर बात है कि उन्होंने अपने पुत्रों श्री सम्पत कुमार जी एवं श्री रतन कुमार जी के हृदय में भी समाज-सेवा की भावना जागृत की है। उनके ज्येष्ठ पुत्र श्री सम्पत कुमार जी, जो स्व० श्री श्रेयांस-कुमार जी के पिता हैं, बचपन से ही समाज-सेवा के अनुराग से प्रेरित होकर अनेक गतिविधियों में अग्रणी भाग लेते रहे हैं। उनको यह श्रेय दिया जा सकता है कि तेरापथ के आद्याचार्य एवं अन्यान्य आचार्यों के जीवन से सम्बन्धित ऐतिहासिक स्थलों की खोज, पुनरुद्धार एवं सुरक्षा की दिशा में आप सबसे पहले सजग और सचेष्ट हुए। आपकी प्रेरणा से अखिल भारतीय जैन श्वेताम्बर तेरापथी स्मारक समिति का गठन हुआ, जिसके वर्तमान में आप अध्यक्ष हैं। आपकी एक प्रमुख उपलब्धि यह है कि आपने आचार्य श्री भिक्षु के लुप्त प्रायः स्मारक का स्थान निर्धारण किया एवं उसका पुनरु-



श्रीमती भंवरी देवीजी गधैया



दादी सा की गोद में
श्री श्रेयांसजी



अग्रज के वियोग में
चिन्तामग्न
श्री सुविधि कुमार

द्वार कर सुरक्षा के लिये यथावश्यक व्यवस्था की। इस कार्य के लिए श्री सम्पत कुमार जी ने पिछले वर्षों में अनेक बार आचार्य परम्परा से सम्बद्ध भारवाड़ और मेवाड़ के प्रमुख स्थानों की अनेक यात्राएँ की हैं। आप जैन श्वेताम्बर तेरापंथी सभा, जयपुर के अध्यक्ष रह चुके हैं और वर्तमान में जैन श्वेताम्बर तेरापंथी सभा, सरदारशहर के अध्यक्ष हैं। जैन श्वेताम्बर तेरापंथी महासभा, कलकत्ता के जैन समन्वय विभाग एवं पुरातत्व विभाग की स्थापना होते ही उक्त दोनों विभागों के आप प्रथम संयोजक नियुक्त किये गये। तेरापंथी विद्यालय, कलकत्ता के संचालन में भी आपका कई रूपों में सहयोग मिलता रहा है। तेरापंथी महासभा के साहित्य प्रकाशन विभाग के भी आप संयोजक रहे और आपके समय में ही अणुव्रत परामर्शक डा० मुनि श्री नगराज-जी द्वारा लिखित "आगम और त्रिपिटक" जैसे महान तुलनात्मक, ऐतिहासिक और शैवग्रन्थ का प्रकाशन महासभा ने किया। सम्प्रति आप जैन श्वेताम्बर तेरापंथी महासभा, कलकत्ता के उपाध्यक्ष हैं।

विभिन्न जैन सम्प्रदायों के बीच आपसी मतभेदों को दूर कर पारस्परिक सद्भावना और सहयोग की स्थापना के प्रति आपका प्रारम्भ से ही विशेष आकर्षण रहा है। कलकत्ता के समग्र जैन समाज की प्रतिनिधि संस्था 'जैन सभा' को आप ओषध विभाग के मन्त्री एवं प्रधान मन्त्री के रूप में अपनी सेवाएँ दे चुके हैं। कलकत्ता में समग्र जैन और अजैन समाज की ओर से महावीर जयन्ती का सार्वजनिक आयोजन करने वाली समिति के भी आप स्थापना काल से कई वर्षों तक संयोजक रहे। आप अखिल भारतीय भारत जैन महामण्डल की कार्यसमिति के सदस्य हैं तथा राजस्थान में महामण्डल की गतिविधियों को संगठित करने का दायित्व निभा रहे हैं। जैन समाज में तीर्थों को लेकर फैले हुए आपसी विवाद और वैमनस्य को समाप्त कर सौहार्दपूर्ण वातावरण निर्माण हेतु भारत जैन महामण्डल ने अखिल भारतीय स्तर पर १९ व्यक्तियों की एक समिति बनाई है, उसके भी आप सदस्य हैं।

सामाजिक दृष्टि से आपके विचार प्रगतिशील एवं रुढ़िवाद के विरोधी हैं। सरदारशहर में पर्दा-प्रथा को तोड़कर सर्वप्रथम अपनी धर्मपत्नी को पर्दा-मुक्त करने का श्रेय आपको ही प्राप्त है। अपनी पुत्री एवं पुत्र के विवाह में भी आपने आढम्बर और फिजूलखर्ची का सर्वथा बहिष्कार किया था।

व्यापार के क्षेत्र में भी आप अग्रणी रहे हैं। कलकत्ता के सुप्रसिद्ध व्यापारिक संस्थान 'भारत चैम्बर ऑफ कॉमर्स' की टेक्सटाइल एण्ड यार्न कमेटी के चेयरमैन, टेक्सटाइल मर्चेन्ट्स एसोसियेशन की पचासत समिति के कई वर्षों तक पंच तथा अपील कमेटी के जज के रूप में व्यापारी समाज की सेवा करते रहे हैं।

भारत सरकार द्वारा प्रधानमन्त्री श्रीमती इन्दिरा गांधी की अध्यक्षता में गठित भगवान् महावीर २५०० वां निर्वाण समारोह समिति के आप सदस्य मनोनीत

१६८: श्रेयांस स्मृति-ग्रन्थ

किये गये हैं तथा राजस्थान प्रान्तीय भगवद् महावीर २५०० वां निर्वाण महोत्सव महा-समिति के आप प्रधान मन्त्री हैं। आप बापू बाजार जैन महामण्डल के अध्यक्ष हैं।

जैन श्वेताम्बर मानव हितकारी संघ, राणावास के अन्तर्गत राणावास में उच्चतर माध्यमिक महाविद्यालय व सुमति शिक्षा सदन छात्रावास एवं रामसिंह जी के गुहा में माध्यमिक विद्यालय चल रहा है। इसी संस्था के अन्तर्गत कला महा-विद्यालय, शिक्षक प्रशिक्षण महा विद्यालय, छात्रावास अतिथीघ्न प्रारम्भ किये जा रहे हैं। इन संस्थाओं के भी आप वर्तमान में अध्यक्ष हैं।

श्रीमती सुन्दर कुमारी गधैया—

श्री सम्पत कुमार जी की पत्नी श्रीमती सुन्दर कुमारी श्रीयुत् तोलाराम जी चौपड़ा गंगाधर निवासी की सुपुत्री हैं। आप प्रारम्भ से ही सामाजिक कुरीतियों व अन्व विश्वासों की विरोधी रही हैं। सन् १९४८ में विवाह होने के तत्काल पश्चात् ही आपने अपने स्वसुर से निवेदन करके पर्दा-प्रथा का बहिष्कार किया। उस समय नाना विरोधों व बाधाओं को झेलकर भी समाज का सामना किया तथा अनावश्यक रुढ़ियों का भी उन्मूलन किया।

आपकी तपस्या में विशेष रुचि है। आप द्वारा दस तक की लड़ी की हुई है तथा अब भी हर माहने में ५ उपवास करती हैं। सादा व आढम्बरहीन जीवन आपको विशेष प्रिय है। नाना प्रकार के त्याग-प्रत्याख्यानों के द्वारा समय-समय पर अपनी धार्मिक भावना बढ़ाती रहती हैं। अध्ययन में भी आपकी विशेष रुचि रही है। होम्योपैथिक व सामुद्रिक शास्त्र आपके प्रिय विषय हैं।

श्री रतन कुमार जी गधैया—

आप कुशल व्यापारी हैं। गधैया परिवार की मद्रास शाखा का पूर्ण दायित्व आप पर है। मद्रास के व्यापार को आपने ही संगठित व विकसित किया है। कलाप्रिय तथा पुरातत्व कीवस्तुओं व रटाम्प संग्रह में आपकी विशेष रुचि है। मद्रास की संस्थाओं में भी आप विशेष रुचि लेते हैं तथा सक्रिय भाग लेते हैं। आप स्व० श्री श्रेयांस कुमार जी के चाचा हैं। आपकी पत्नी का नाम श्रीमती राजश्री हैं। आपके दो पुत्र राजीव कुमार व दर्शन कुमार तथा एक पुत्री जयश्री है।

श्री स्नेह कुमार जी गधैया—

आप स्व० श्री श्रेयांस कुमार जी के अग्रज हैं। आप गधैया परिवार के जयपुर स्थित व्यापार को देखते हैं। आपकी पत्नी का नाम स्वयं प्रभा है, जिन्हें हिन्दी व बंगला का अच्छा ज्ञान है। हिन्दी में विशारद उत्तीर्ण हैं। आप गृह कार्य में पटु व मिलनसार हैं। आपके एक पुत्री है, जिसका नाम संस्कृति है।



श्रीमती सुन्दर कुमारी गधैया



श्रीमती सुन्दर कुमारी गधैया विवाह के दो माह पश्चात् जब उन्होंने परम्परागत
पर्वों का निवारण कर समाज में आदर्श उपस्थित किया



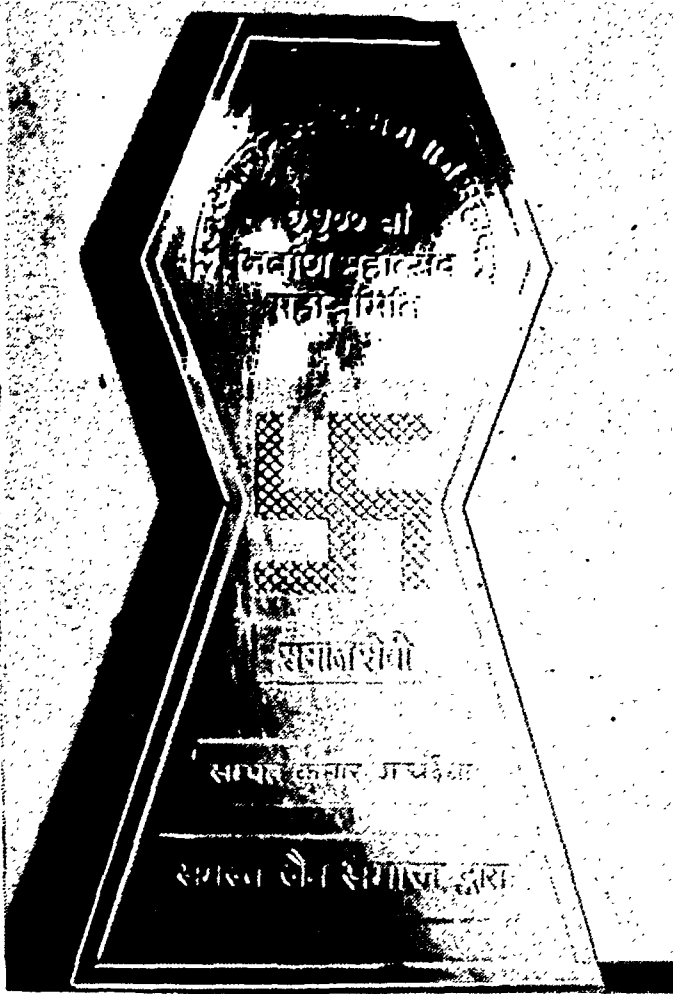
बाँये से बँठे हुये : कुमारी जय श्री, श्री रतनकुमार गधैया तथा श्रीमती राजश्री गधैया
पीछे खड़े हुये : राजीव कुमार तथा दर्शन कुमार ।



राजस्थान प्रान्तीय भगवान महावीर
२५००वाँ निर्वाण महोत्सव महासमिति
के समस्त सदस्यों द्वारा श्री नेमचन्द्रजी
गधैया को 'समाज रत्न' से विभूषित
किया गया।

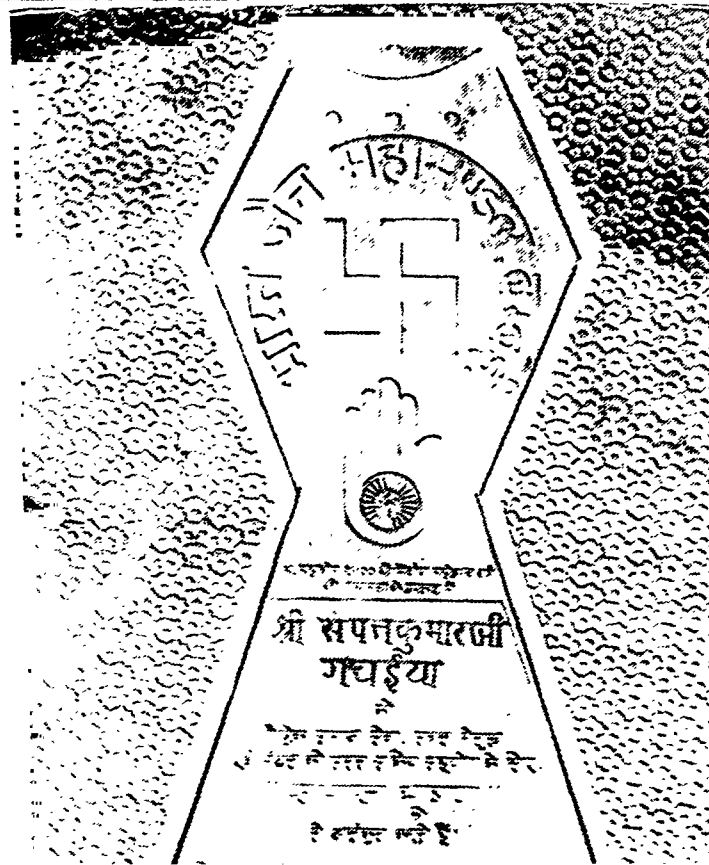
अखिल भारतीय भारत जैन
महामण्डल के हैदराबाद अधिवेशन
पर नैष्ठिक समाज सेवा, सबल नेतृत्व
एवं मण्डल को सतत् सक्रिय सहयोग
के लिये श्री नेमचन्द्रजी गधैया को
'समाज भूषण' से अलंकृत किया
गया।





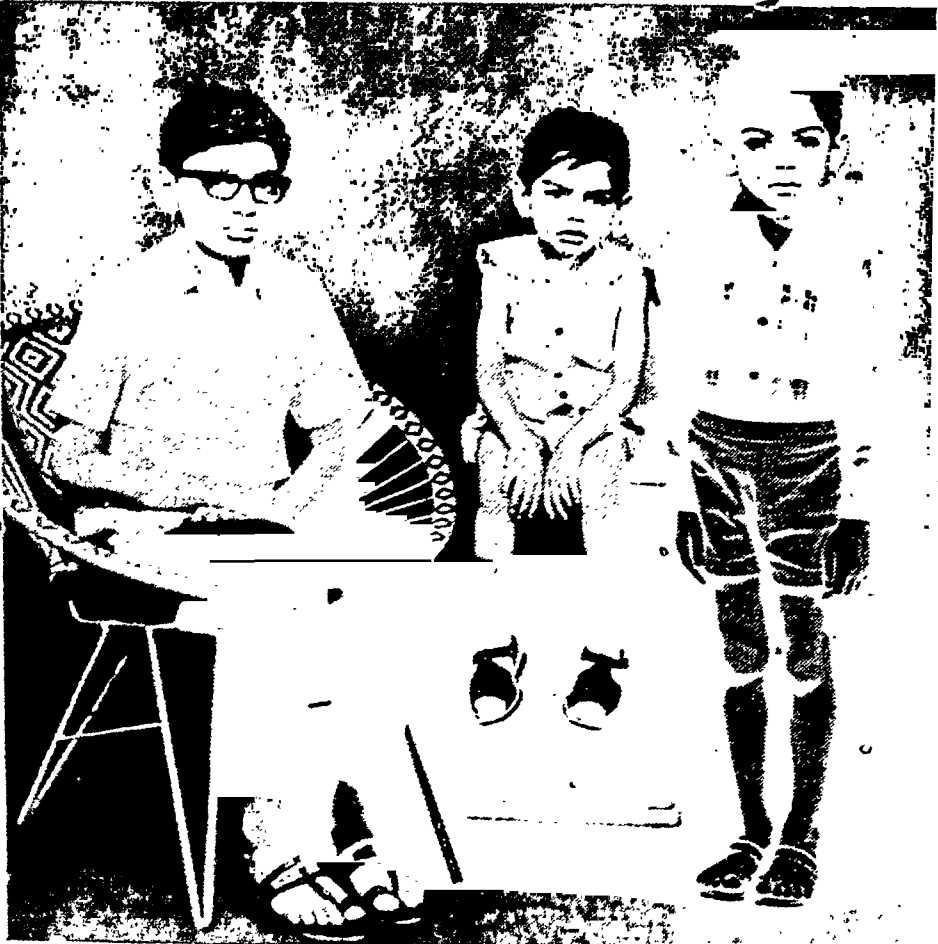
राजस्थान प्रान्तीय भगवान
महावीर २५०० वाँ निर्वाण महोत्सव
महासमिति के माध्यम से समस्त जैन
समाज द्वारा श्री सम्पत कुमार जी
गधैया को 'समाज सेवी' से विभूषित
किया गया ।

अखिल भारतीय भारत जैन
महामण्डल के हैदराबाद अधिवेशन पर
नेष्टिक समाज सेवा, सबल नेतृत्व
एवं मण्डल को सतत् सक्रिय सहयोग
के लिये श्री सम्पत कुमारजी गधैया
को 'समाज भूषण' से अलंकृत किया
गया ।





श्री स्नेह कुमार गंधैया, श्रीमती स्वयं प्रभा गंधैया





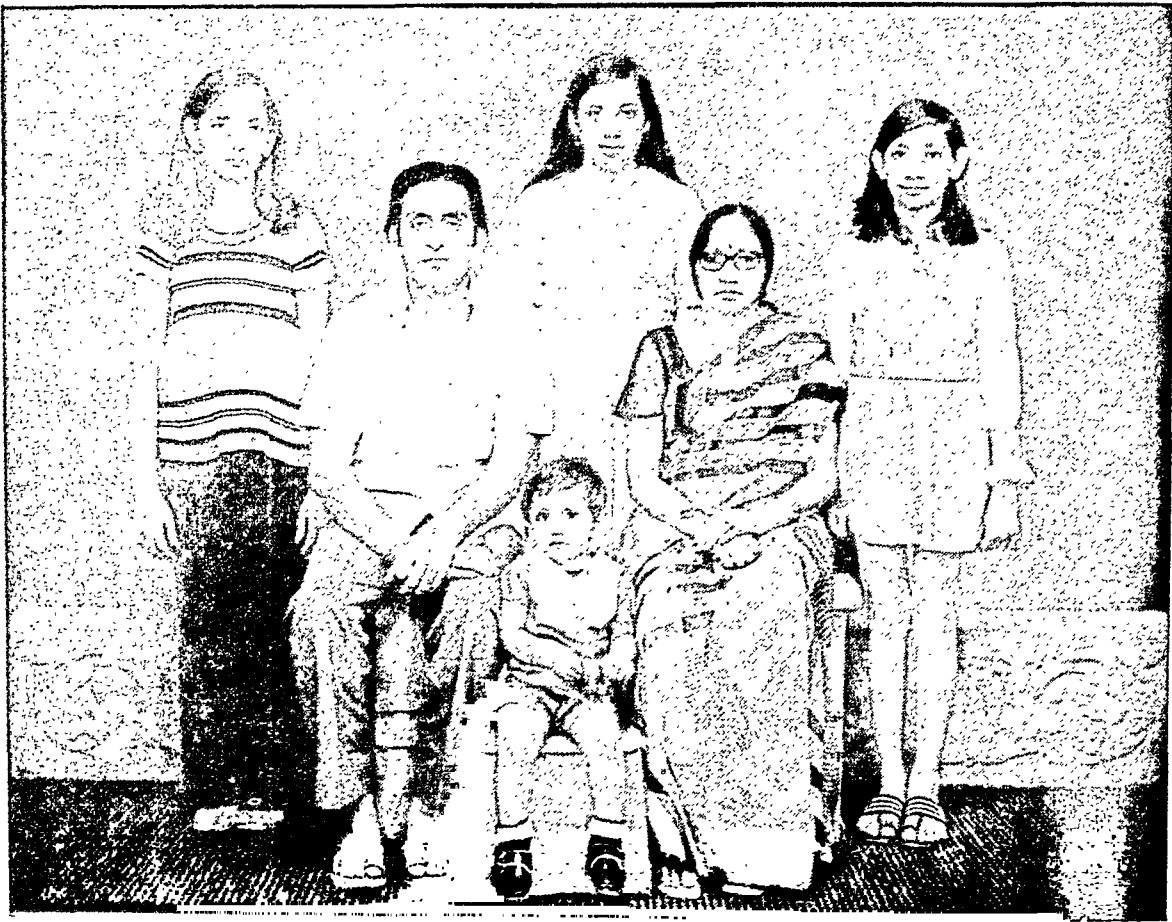
डॉन-बोसको स्कूल मद्रास के प्रिन्सिपल फादर जॉन जोसेफ से स्कूल तथा कक्षा में प्रथम आने पर कप प्राप्त करते हुये राजीवकुमार गर्धिया ।



संस्कृति की गोदी में सम्प्रति



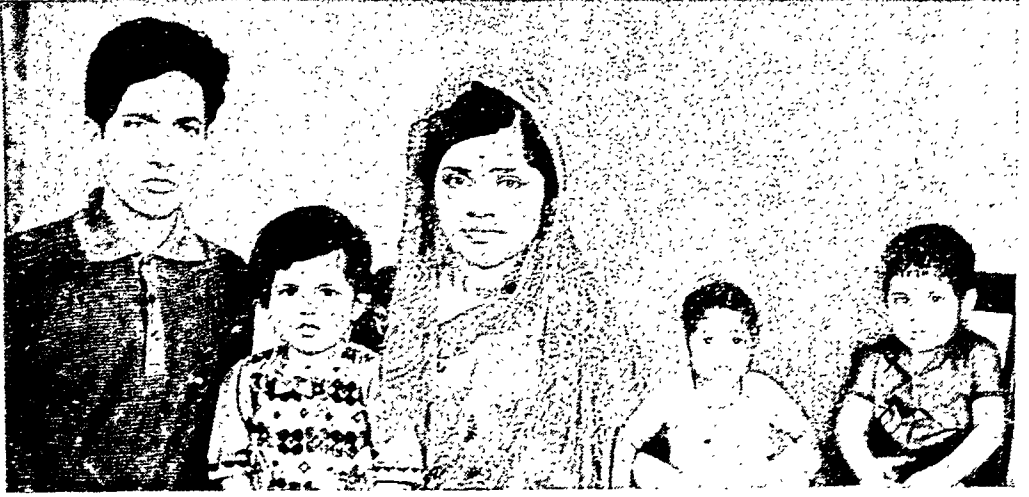
सम्प्रति



वाँये से पीछे : हीरामणि गोठी, श्री गोठी, मनोज कुमारी गोठी
 कुर्सी पर : श्री सूरजमलजी गोठी, श्रीमती सोनीदेवी गोठी
 बीचमें : रंजना गोठी



पीछे : कुसुम वांठिया, अशोक वांठिया, आलोक वांठिया, अलका वांठिया
 बंठे हुये श्री रतनलालजी वांठिया, श्रीमती मंजुकुमारी वांठिया



श्री रणजीतमलजी गोठा, जसवन्त, श्रीमती स्नेहलता जी , सुजीत (किशोर) तथा श्री अजीतकुमार



श्री सुमतिचन्द्रजी तथा श्रीमती सुमन श्री , गोद में है-पुत्र योगेन्द्र



श्रीमान ईसरचन्दजी चोपड़ा



श्रीमती अणची देवीजी धर्मपत्नी
श्री ईसरचन्दजी चोपड़ा



श्रीमान तोलारामजी चोपड़ा



श्री सुरेन्द्रसिंहजी चोपड़ा



श्री वीरेन्द्रसिंहजी चोपड़ा

श्रीमती स्नेहलता गोठी—

आप स्व० श्री श्रेयांसकुमारजी की सबसे बड़ी बहिन हैं। आपकी शादी सरदारशहर के प्रसिद्ध गोठी परिवार में श्री वृद्धिचन्द जी गोठी के पुत्र व श्री जयचन्द लाल जी गोठी के पुत्र श्री रणजीतमल जी के साथ हुई है। श्री रणजीतमल जी बड़े ही उत्साही और लगनशील व्यापारी हैं। आपने अपने बम्बई के व्यापार में बड़ी सराहनीय प्रगति की है। आपके एक पुत्री जसवन्त व दो पुत्र अजीत और सुजीत हैं।

श्रीमती सुभन श्री गोठी—

आप स्व० श्री श्रेयांस कुमार जी की बड़ी बहिन (द्वितीय) हैं। चित्रकला व काष्ठचित्र आपके प्रिय विषय हैं। आप छोटी अवस्था से ही तपस्या के प्रति भी विशेष रुचि रखती हैं। आपने ११ तक की तपस्या की है। आप मितभाषी, मधुर व्यवहारी व सरलमना हैं। आपको अध्ययन व ध्यान से विशेष लगाव है। आपका विवाह प्रसिद्ध गोठी परिवार में श्री सुमतिचन्द जी के साथ हुआ है। सुमतिचन्द जी बहुत ही उत्साही, विनम्र व विवेकशील युवक हैं। कलकत्ता, बम्बई व दिल्ली में आपका पारिवारिक व्यापार है। आपके एक पुत्र श्री योगेश हैं।

श्री सुविधि कुमार गंध्या—

आप स्व० श्री श्रेयांसकुमार जी के अनुज हैं। आप जयपुर में अव्ययनरत हैं। अपने नियमों में अग्रज श्री श्रेयांसकुमार जी की तरह ही बड़े पक्के हैं। आप रात्रि-भोजन व जमीकन्द का प्रयोग नहीं करते।

श्रीमती सोहनी कुमारी गोठी—

आप स्व. श्री श्रेयांसकुमार जी की बूआ हैं तथा सरदारशहर के प्रसिद्ध गोठी परिवार में श्री सूरजमल जी की ब्याही हैं। श्रीमती सुन्दरकुमारी गंध्या जब पर्दा हटाकर, सरदारशहर वि.सं. २००५ के आश्विन माह में आगे आईं तभी आपने भी पर्दे का बहिष्कार करके उस समय की जटिल सामाजिक परिस्थिति में समाज की चुनौती को स्वीकार किया तथा समाज में एक आदर्श उपस्थित किया। आपका जीवन बड़ा धार्मिक व संयमी है। आपके पति श्री सूरजमल जी गोठी बहुत ही मिलनसार व योग्य व्यक्ति हैं। आचार्य श्री तुलसी ने जैन विश्वभारती की स्थापना का निश्चय किया तब सर्वप्रथम उसके संयोजन व निर्माण का भार श्री गोठीजी को ही सौंपा गया था। आपके चार पुत्रियाँ—कुमारी श्री, हीरी, मनोज व रंजना हैं।

श्रीमती मन्जु कुमारी बांठिया—

आप स्व० श्री श्रेश्यासकुमार जी की वृथा हैं। आप बुरु के हनुतमल रावत-मल बांठिया परिवार में श्री हनुतमल जी बांठिया के पुत्र श्री रतनलाल जी बांठिया को व्याही गई हैं। आप वचपन से ही अध्ययनशील व सामाजिक कार्यकर्त्री रही हैं। आज से २० वर्ष पूर्व सरदारशहर में जब महिला मण्डल का गठन किया गया तब आप उसकी प्रथम मंत्री बनी थीं। आपने प्रयाग विश्व विद्यालय की हिन्दी परीक्षाएं भी उत्तीर्ण की हैं। आपके पति श्री रतनलाल जी बांठिया कुशल व्यापारी हैं। आपके दो पुत्र अशोक कुमार व आलोक कुमार तथा दो पुत्रियां कुसम व अलका हैं। आलोक श्रेश्यास जी का परम मित्र था।

श्री ईश्वरचन्द जी चोपड़ा—

आप स्व० श्री श्रेश्यासकुमार जी के पड़नाना सा० थे। आप बीकानेर राज्य-सरकार द्वारा बहु-सम्मानित व जूट के बहुत प्रसिद्ध तथा कुशल व्यापारी थे। कलकत्ता मारवाड़ी समाज में आपका बहुत मान था। आप अपने समय में विश्व के जूट के सबसे बड़े एक्सपोर्टर रहे हैं। आप श्री जैन श्वेताम्बर तेरापन्थी महासभा के अध्यक्ष तथा अनेक सभा-संस्थाओं व चैम्बरों से सम्बन्धित रहे हैं एवं उन्हें आपका बड़ा सक्रिय सहयोग मिला है। आपकी पत्नी श्रीमती अणुची देवी चोपड़ा बहुत ही सरलमना व घासिक महिला थीं। आपने बहुत बड़ी तपस्याएं की थीं। २१ की तपस्या तक आपने लड़ी की तथा २५, २७, २९ व ३१ के थोकड़े किये थे। इसके अतिरिक्त फुटकर तपस्याएं व सावन-भाद्रव में बेल-बेल पारणा करती थीं। अन्त समय में आपने अनशन किया।

श्री तोलाराम जी चोपड़ा—

आप स्व. श्री श्रेश्यासकुमार जी के नानाजी तथा श्री ईश्वरचन्द जी चोपड़ा के सुपुत्र थे। आप बहुत ही सरल स्वभावी व ऋजुमना थे। आप समाज में अत्यन्त लोकप्रिय थे। आपका स्वर्गवास श्रेश्यासकुमारजी के स्वर्गवास के नो महीने बाद होगया। श्री तोलाराम जी के दो पुत्र हैं—श्री सुरेन्द्रसिंह जी व श्री वीरेन्द्रसिंह जी।

कुछ

स्मृतियां

और



काश, असमय मरण पर बन्धन होता

—श्रीमती स्वयंप्रभा गर्गया

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बहुत समय पूर्व एक पौराणिक अन्तर्कथा पढ़ी थी। पृथ्वी पर जब पाप बढ़ा तो जन-जन की आराधना पर सभी देवताओं ने अपना अंश धर्मोद्धार के लिये पृथ्वी पर भेजने का निश्चय किया।

चन्द्रमा को अपना पुत्र बहुत प्यारा था। उन्होंने कहा—“मैं अपने पुत्र को पृथ्वी पर नहीं भेजूंगा।” लेकिन पृथ्वी पर जो अन्याय हो रहा था, उसका उन्मूलन भी आवश्यक था। अतः सभी देवताओं के आग्रह पर उन्होंने स्वीकार किया - “ठीक है, धर्म-कार्य से मैं अपने पुत्र को वंचित नहीं रखूंगा। पृथ्वी पर उसका अवतरण अवश्य होगा, किन्तु बहुत कम समय के लिये। अल्प समय में ही वह ऐसा कार्य करेगा कि दुनिया उसकी गौरव-गाथा युग-युगान्तर तक गाती रहेगी।”

माता सुभद्राकी कोख से चन्द्र-पुत्र अभिमन्यु ने जन्म लिया। अल्प समय में ही उसने अनेकानेक अलौकिक कार्य किये और अपना नाम अमर करके महाप्रयाण कर गया। इसी प्रकार श्रेयांस कुमार जी भी किसी कारणवश, किसी सिद्ध-मानव के अंश के रूप में पृथ्वी पर आये और उन्होंने भी अभिमन्यु की तरह अल्प समय में ही अनेक अलौकिक कार्य किये और चल बसे। उनकी कर्तव्य परायणता, धर्म निष्ठा व गुरु श्रद्धा चिरकाल तक अनुकरणीय रहेंगी।

मेरा उनसे बहुत ही थोड़ा परिचय रहा, किन्तु थोड़े समय में ही उनसे अत्यधिक प्रभावित हुई। एक बार जब मैं शादी से पहले ससुराल गई, तो वहां उन्हें देखा जब दादीसा० ने उन्हें पूछा- “श्रेयांस ! इसे तुम्हारी भाभी बनालें क्या ?” उन्होंने कहा “मुझे क्या पता ? मुझसे बड़े आप लोग हैं, जैसा भी आप उचित समझें, वैसा करें।” बड़ों के प्रति उनका वह सम्मान देखकर मैं चकित रह गई। यद्यपि उनके कई समवयस्क साथी वहां उपस्थित थे, जिन्होंने मुझसे कई प्रश्न किये, किन्तु वे जितनी देर वहां बैठे रहे बिल्कुल उस तपस्वी की तरह रहे जो दीन-दुनिया से दूर अपनी तपस्या में रत हो। आभा उनके मुख-मण्डल से दैदीप्यमान थी। जी तो चाह रहा था कि उनके इस तपस्वी रूप को देखती ही रहूँ, लेकिन ऐसा नहीं कर सकती थी।

जब अचानक यह सुना कि वे अब इस संसार में नहीं रहे, हृदय पर जैसे बज्र-सा गिर पड़ा। मन में विश्वास नहीं आया क्या कभी ऐसा भी हो सकता है ? लेकिन विधि के विधान को झुठलाया तो नहीं जा सकता। काल के कराल हाथों ने उन जैसे महापुरुष को भी छीन लिया। उस सुकोमल कली को तोड़ते हुए काल के हाथ में काँटा भी नहीं चुभा। वह सोच भी नहीं पाया कि उनका वियोग कितने व्यक्तियों के लिये असहनीय होगा। सचमुच समय को जिनकी आवश्यकता होती है, वे पुरुष संसार में कम ही रहते हैं। श्रेयांस कुमार जी भी एक ऐसे व्यक्तित्व के स्वामी थे, जिनकी समय की आवश्यकता थी। काश, इस असमय मरण पर बन्धन होता !

रावण जब मरने के करीब था, तो स्वयं राम ने लक्ष्मण को नीति-ज्ञान सीखने के लिये उसके पास भेजा। रावण ने अन्य बातों के साथ साथ एक बात यह भी कही कि आज के कार्य आज ही करना चाहिये, कल पर आधारित नहीं रहना चाहिये। जब मेरे वंश में था, तो मैं ऐसा नियम बनवाने की सोच रहा था कि पिता से पहले पुत्र कभी नहीं मर सकता। लेकिन प्रतिदिन यही चेत्ता कि आज नहीं कल बनाऊँगा। वह कल कभी नहीं आया और आज मैं स्वयं मर रहा हूँ। यदि यह नियम बनर हुआ होता तो मेरा वंश बच जाता। पर बच कैसे जाता, विधि को यह स्वीकार ही नहीं था।

असमय मरण पर बन्धन होता।

कितना अच्छा वह युग होता।

पिता पुत्र का विछोह न होता,

न माताओं का क्रन्दन होता ॥

आज मैं यही सोच रही हूँ कि रावण ने यह नियम बना दिया होता, तो आज श्रेयांस कुमार जी हमारे बीच होते। करोड़ों पिताओं को पुत्र-विछोह सहन नहीं करना पड़ता। उस अमूल्य निधि की हमारे समाज और परिवार की महती आवश्यकता थी।



अनुज : मेरी स्मृति में

—श्रीमती स्नेहलता गोठी

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श्रेयांस कुमार जी अवस्था में मुझसे छः वर्ष छोटे होने के नाते मेरे अनुज थे, किन्तु गुणों में उनका मुकाबला नहीं था। गुणों में वे मुझसे बहुत बड़े थे, मेरे अग्रज थे। प्रारम्भ से ही उनका मेरे प्रति बहुत स्नेह रहा। उनकी निर्भीकता और साहसिकता की घटनाएं आज भी मेरी स्मृति में साकार हैं।

हम पांच भाई-बहिन थे। श्रेयांस कुमार जी उस समय ७ वर्ष के थे। सभी भाई-बहिन घर में खेल रहे थे। कमरे में बहुत बड़ा दर्पण रखा था। खेलते-खेलते दर्पण हमसे गिर गया। दर्पण टूट गया। घर पर उस समय हमारे अतिरिक्त अन्य कोई नहीं था। सभी बाहर गये हुए थे। हमको भय लग रहा था कि अभी दादा सा० पधारेंगे और उलाहना देंगे। हम इधर-उधर छुपने लगे, किन्तु श्रेयांस कुमार जी निर्भीक टूटे कांच के पास खड़े थे। वे गम्भीर थे। सम्भवतः वे किसी चिन्तन में डूबे हुए थे। मैंने छुपने के लिए कहा, तो उन्होंने कहा—“मैं कायर नहीं हूँ।”

कुछ समय पश्चात् दादा सा० पधार गये। हम सभी का कलेजा मुंह को आ गया, किन्तु श्रेयांस कुमार जी निश्चिन्त वहीं खड़े रहे। दादा सा० ने पूछा—“यह शीशा किसने तोड़ा है?” श्रेयांस कुमार जी ने निर्भीकतापूर्वक उत्तर दिया—“यह हमसे टूट गया है।”

उनकी निर्भीकता, साहसिकता एवं सत्यता से दादा सा० का क्रोध स्वतः शान्त हो गया।

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उक्त घटना के कुछ दिनों पश्चात् एक और ऐसी घटना घटित हुई, जो आज भी मेरी स्मृति पर अंकित है। सरदार शहर में घर पर बुजुर्गों में से कोई नहीं था। हम सभी बच्चे थे। मकान की दीवाल के पास हमारी छोटी गाड़ी खड़ी थी। भूल से उसकी बत्ती चालू रह गई। बत्ती का प्रकाश सीधा दीवाल पर परावर्तित हो रहा था। उस परावर्तन से वहां आदमी की आकृति का आभास होता था। हम सभी छत पर थे।

अचानक हमारी नजर वहाँ गई, तो हमें ऐसा आभास हुआ कि वहाँ आदमी खड़ा है। हम आदमी की कल्पना मात्र से सिहर गये। हमें भय लगने लगा। श्रेयांस कुमार जी एक लाठी और टॉर्च लेकर गाड़ी के पास पहुँचे तो वहाँ कुछ भी नहीं था। गाड़ी बत्ती उन्होंने बुझा दी और हम सभी का भय मिटा दिया।

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उक्त घटना के कुछ दिनों बाद घटित यह घटना जयपुर की है। एक रात हम घर पर अकेले थे। मकान के पिछले वाले हिस्से में गाय बंधी थी। पास में कुछ लकड़ियाँ पड़ी हुई थीं। गाय इधर-उधर हुई, जिससे उन लकड़ियों की आवाज आई। हम सभी को चोर का आभास हुआ। हम डरने लगे। लेकिन श्रेयांस कुमार जी डरे नहीं। वे एक लाठी और टॉर्च लेकर उधर गये और सब ओर से अच्छी तरह देखा। कुछ समय पश्चात् वे आये और हम सभी का भ्रम मिटाने के लिये उधर ले गये। वास्तव में वहाँ कोई नहीं था।

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मेरी शादी से एक दिन पूर्व की घटना है। घर के सभी बुजुर्ग काम में व्यस्त थे। हम ऊपर वाली मँजिल में थे। हमारी खाट में गिलहरी घुस गई, जो बहुत प्रयत्न करने पर भी बाहर नहीं आ रही थी। गिलहरी को बाहर निकालने के लिये हमने एक मोमवत्ती जलाई और खाट पर लगी निवाड़ के छेद में उसे रख दिया। थोड़ी देर में उस मोमवत्ती से निवाड़ जलने लगी। हमारा ध्यान गिलहरी को खोजने में था। धीरे-धीरे आग फैल गई। सभी वच्चे भाग गये। इधर-उधर झुप गये। तीन-चार चारपाइयाँ जल गईं। सभी लोग भाग कर आये और आग बुझाई। दादा सा० ने पूछा—“आग किसने लगाई है?” भाइयों में सबसे बड़ा स्नेहकुमार था, इसलिये उसी का नाम आया। उनको पकड़ कर लाये, लेकिन जब उन्हें धमकाने लगे, तभी अचानक एक आवाज आई—“रुकिये, इन्हें कुछ मत कहिये। आग मेरी गलती से लगी है।” यह थे, श्रेयांस कुमार जी। जब वे अन्दर से बाहर आये, तो उनकी निर्भयता और सच्चाई देखकर सभी विस्मित रह गये।

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वात जयपुर के ग्रीन हाउस की है। दो उच्चके साधु के वेश में आये और कहने लगे, हम यहीं ठहरेंगे। सभी वच्चों को उनसे डर लग रहा था। श्रेयांस कुमार जी एक लाठी लेकर आये और निर्भीकता पूर्वक उनको वहाँ से निकाला। मकान का फाटक भी उनसे ही वन्द करवाया। सभी वच्चों ने उनकी बहादुरी की दाद दी।

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श्रेयांस कुमार जी जितने निर्भीक थे। उतने ही लग्नशील और उद्यमी भी थे। उनका एक सिद्धान्त था—“उद्यमेनैव हि सिद्ध्यन्ति कार्याणि न मनोरथैः।”

मेरी लड़की जसवन्त जब सात माह की थी, एक बार मैं जयपुर आई। श्रेयांस कुमार जी ने कहा—“मैं इस बच्ची को चलना सिखाऊंगा।” सभी ने उनको बहुत समझाया कि सात माह की बच्ची नहीं चल सकती है, लेकिन वे नहीं माने। अगले दिन बाजार से लकड़ी की एक गाड़ी (रेडू) लेकर आये और उस बच्ची को पकड़ा कर चलाने लगे। केवल सात-आठ दिन के प्रयत्न में ही बच्ची चलने लग गई। श्रेयांस कुमार जी की इस लग्नशीलता पर सभी को आश्चर्य मिश्रित हर्ष हुआ।

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श्रेयांस कुमार जी का मुँह पर व मेरी लड़की जसवन्त पर विशेष स्नेह था। २० जून, ७० की बात है। उस समय हम बम्बई में थे। उस दिन हम सिनेमा जाने का कार्यक्रम बना रहे थे। दोपहर के ढाई बजे थे। हम मकान में कपड़े पहन रहे थे। तभी अचानक जसवन्त कहने लगी—“मम्मी-मम्मी, देखो श्रेयांस मामा सा० पधारे हैं।” उसने दो-तीन बार कहा, किन्तु मैंने उस पर विश्वास नहीं किया, क्योंकि वे मुझे दिखाई नहीं दे रहे थे। लेकिन जब कुछ समय बाद उस दिन सवा दो बजे उनके दिवंगत होने का समाचार सुना, तो मैंने जसवन्त से पूछा—“उन्होंने कैसे कपड़े पहिन रखे थे?” इस पर जसवन्त ने बताया कि वे साधु-वेश में थे।

वास्तव में श्रेयांस कुमार जी एक असाधारण व्यक्तित्व के धनी थे। आज जब मैं उनका स्मरण करती हूँ, तो मन को बड़ी शांति का अनुभव होता है।



श्रेयांस : एक आदर्श छात्र

—श्री प्रह्लादराय गोयल

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यदा यदा हि धर्मस्य ग्लानिर्भवति भारतः ।
अभ्युत्थानं धर्मस्य तदात्मनसृ ज्याम्महम् ।
चरित्राणाय साधूनां विनाशाय च दुष्टकृताम् ।
धर्मं संस्थापनार्थाय संभवामि युगे युगे ।

श्री कृष्ण ने गीता में अपने अवतरित होने का कारण स्पष्ट किया। ठीक उसी तरह श्रेयांस कुमार ने भारत के विस्मृत प्राचीन संस्कृति के गौरव—‘आदर्श छात्र’ के रूप को स्मरण कराया, यह कहना अतिशयोक्ति न होगी।

आदर्श छात्र की कल्पना आज के युग में करना हास्यास्पद लगती है। यदि हम आदर्श छात्र की चर्चा भी करते हैं तो लोग हमें निरामूर्ख और अंधविश्वासी कहेंगे। वर्तमान समय में यदि आदर्श शब्द को किसी के विशेषण में काम लेते हैं तो उसमें उसका व्यापक रूप ध्वनित होता है, परन्तु ‘आदर्श छात्र’—दिवंगत श्रेयांस कुमार का विशेषण-वन न केवल व्यक्ति के व्यक्तित्व को प्रदर्शित करता है, अपितु भारत की प्राचीन संस्कृति के पालने वाले आदर्श छात्र उपमन्यु, एकलव्य एवं आरुणि का प्रतिनिधित्व करता है।

मेरे अनन्य मित्र भी प्रेमचन्द छावड़ा ने मुझे श्री श्रेयांस को पढ़ाने के लिये गर्विया परिवार में भेजा। धनाढ्य वर्ग की शालीनता ने मुझे प्रभावित किया। श्रेयांस को प्रथम परिचय में हाथ जोड़ अभिवादन करते देख मैं विस्मय में रह गया। कुछ दिन उपरान्त देखा तो उसमें गुरु के प्रति दिन प्रति दिन श्रद्धा बढ़ती जा रही थी। नम्रता, शालीनता, एवं अध्ययन के प्रति रुचि, विद्वत्तापूर्ण प्रश्नोत्तर, तर्क शक्ति आदि भावों को देखकर मैं आश्चर्य में भर गया। छठी कक्षा के छात्र में इतनी विद्वत्ता देख मैं प्रसन्नता में भर गया। सोचने लगा कि इस तरह के छात्र को पढ़ाने में मेरा अध्ययन भी अनवरत रहेगा।

श्रेयांस की अध्ययनशीलता ने गजब झा दिया । सिर इर्द हमेशा बना रहता लेकिन उसने पढ़ने में कभी भी कमी नहीं की । रुग्णावस्था में भी जब कभी में जाता वही अपूर्व सत्कार व अभिवादन के साथ अध्ययन की चर्चा करता ।

यह निःसन्देह कहना होगा कि उस होनहार छात्र की जीवन-वेल लम्बी होती तो देश की अमूल्य सांस्कृतिक धरोहर और भी सन्पन्न होती । पर वह कली खिलने से पूर्व ही मुरझा गयी । यह अभाव हमें चिरकाल तक सालता रहेगा, ऐसा लगता है ।

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प्रतिभा सम्पन्न वैरागी

स्व० श्रेयान्स कुमार के सम्बन्ध में मैंने कई किस्से सुने । उन सभी किस्सों में उनकी प्रतिभा व व्युत्पन्न मति तो स्पष्ट प्रकट होती ही है साथ ही सारी बातों के मूल में उनकी वैराग्य भावना भी लक्षित होती है । बालवय में सोचने का सुलभा हुआ तरीका और उसे स्पष्ट शब्दों में प्रकट करने का साहस पूर्वभव में संचित योग-साधना-युक्त व्यक्ति में ही होता है । श्री श्रेयान्स कुमार पूर्वभव में अवश्य योगी रहे होंगे । इस भव में भी औपचारिक रूप में नहीं तो अनौपचारिक रूप से तो वे योगी ही थे । भाव-योग के लक्षण उनके जीवन में स्पष्ट रूप से दृष्टिगोचर होते थे । ऐसी आत्मा का साहचर्य पाने से गवैया परिवार का गौरव बढ़ा है ।

बालवय में ही उनका निधन हो जाने से केवल गवैया परिवार की नहीं सम्पूर्ण समाज की हानि हुई है । स्व० श्रेयान्स कुमार का जीवन हमको प्रेरणा प्रदायक हो यही प्रभु से प्रार्थना है ।

होनहार विरवान के होत चीकने पात

—श्री जवरमल भण्डारी

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‘होनहार विरवान के होत चीकने पात’ यह उक्ति बहुत ही तथ्य पूर्ण है। यदि हम राष्ट्रीय महापुरुषों एवं ऐतिहासिक पुरुषों की जीवनियों को देखें तो इस उक्ति की यथार्थता सार्थक सिद्ध होती है। विभिन्न धर्मशास्त्र भक्तों और धार्मिक पुरुषों की कथाओं से भरे पड़े हैं। ध्रुव, प्रह्लाद, एवन्ता मुनि एवं मनक मुनि की कथाएँ आज भी अमर हैं। वे सब हमारी श्रद्धा के पात्र हैं। वाल मुनि जीतमल जी, जो बाद में जयाचार्य हुए, की मनोयोग की स्थिरता आज भी याद की जाती है। ये सभी अपने वचन में होनहार थे।

पुत्र का जन्म परिवार में उत्साह एवं हर्ष का वातावरण पैदा करता है। उसके जन्मते ही पारिवारिक लोग विभिन्न प्रकार की कल्पनाएँ करते रहते हैं और उसके दीर्घ जीवन व उज्ज्वल भविष्य की कामना करते हैं। पूर्व जन्म के सुसंस्कारों से ही पुत्र का जन्म होता है, ऐसा हम मानते आये हैं। ‘पुत्र’ शब्द में भारी आशा, भरोसा, त्याग, सहज-स्नेह आदि के भाव भरे हैं। पतञ्जलि मुनि ने अपनी संहिता में लिखा है—

अध्यायश्च चैक गन्धश्च निष्फलश्च यथा द्रुमः ।

अनिष्ट गन्धश्चैकः निपत्यस्तथा नरः ॥

इस सूत्र में विना छाया, विना गंध, विना फल एवं अनिष्ट गंध वाले वृक्ष की उपमा विना पुत्र वाले पुरुष को दी गई है। जैन शास्त्रों में लिखा है कि पुत्र यदि अपने शरीर की चमड़ी की जूतियाँ बनाकर भी पिता को पहना दे तो भी अपने पिता के ऋण से उद्धार नहीं हो सकता। हाँ, यदि वह अपने पिता को धर्म से दृढ़ करे तो अंशतः ऋण हो सकता है। उधर पिता का कर्तव्य है कि वह अपने पुत्र को शिक्षा, दीक्षा आदि सब तरह से सुसंस्कृत करे तथा सोचे कि पिता एवं पुत्र का सम्बन्ध केवल लौकिक क्षेत्र में ही नहीं उनका धार्मिक क्षेत्र भी बहुत ज्यादा महत्व का है।

श्री श्रेयांस कुमार का जन्म सरदारशहर के सम्पन्न गधैया परिवार में श्री सम्पत

कुमार जी के पुत्र के रूप में हुआ। स्वर्गीय सेठ श्री श्रीचन्द जी एवं गणेश दास जी, जो सदैव जैन समाज एवं शासन की सेवा के लिए तत्पर रहते थे, से कौन परिचित नहीं हैं ? और उन्हीं की जीती जागती तस्वीर श्री नेमीचंद जी एवं सम्पत कुमार जी हैं। वहीं धर्म में श्रद्धा, मधुर भाषी एवं दयावान। श्री श्रेयांस अपने पूर्व के अर्जित शुभ कर्मों के कारण ही इस धार्मिक एवं शालीन परिवार में जन्मा, पर विधि की विडम्बना; वह अपने माता-पिता एवं पितामह की आशाओं को तोड़ गया और १४ वर्ष की अल्पाय में ही इस असार संसार और गवैया परिवार से विलग हो गया। अपने परिवार में उसने कई अमिट छापें छोड़ीं। मंत्री मुनि की सेवा करता, नये २ एवं अजीबो गरीब प्रश्न पूछता। प्रश्न खोजपूर्ण एवं कुतुहलपूर्ण होते। कभी उनमें गांभीर्य होता तो कभी वे सहज बालकाना। छटा उम्र से ही उसमें साहित्य के प्रति बहुत लगाव था। अक्सर वह कुछ न कुछ पढ़ता देखा जाता, धार्मिक पुस्तकें उसे ज्यादा प्रिय थी, धर्म तो जैसे उसकी रगों में समा गया हो।

किसी से झगड़ना तो दूर, वह कभी ऐसा कटु भी नहीं बोलता था जिससे दूसरे को दुःख हो। हमेशा एक सहज एवं आकर्षक मुस्कान उसके चेहरे पर खेलती रहती थी। श्री श्रेयांस कुमार को जैसे अपनी मौत का आभास हो गया था। उसने अपनी अंतिम क्रियाओं के बारे में पहले ही बता दिया था कि उसकी वे क्रियायें किस तरह की जावें।

माता से प्रगाढ़ स्नेह एवं लगाव होने के उपरान्त भी वह अंतिम समय में निर्मोही पत्थर की तरह हो गया था। शायद जिस प्रकाश को जीते जी कोई नहीं पहचान पाया मृत्यु ने उसे अंतिम समय प्रकाश दे दिया था। हो सकता है वह पूर्व-जन्म में, कोई महान पुण्यात्मा या योगी रहा हो।

बाल योगी श्रेयांसकुमार

—श्री रिषभदास रांका

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भारतीय संस्कृति मानती है कि मानव अपना विकास कर नर से नारायण, आत्मा से परमात्मा और जीव से शिव बनने की क्षमता रखता है और वह साधना एक नहीं अनेकों जन्मों में पूरी होती है। इस बात को वैदिक, बौद्ध और जैन, तीनों द्वारा एक मत से मानती हैं। इस बात का उल्लेख भिन्न-भिन्न जगह भिन्न-भिन्न रूप में मिलता है। साधना करने वाले साधक की साधना में मृत्यु भी बाधक नहीं हो सकती।

गीता में भगवान् कृष्ण से अर्जुन अपनी शंका का समाधान करने के लिए पूछता है—भगवान् ! हमारी इतनी उम्र हो गई है और कुछ ही दिनों में हमारी मृत्यु हो जायेगी, यदि इस समय तक साधना पूरी न हो पाये तो उसका उपयोग क्या ?

भगवान् कृष्ण कहते हैं—‘हे अर्जुन ! मृत्यु क्या है ? वह एक लम्बी नींद ही तो है। मनुष्य के लिए नींद की तरह मृत्यु भी आवश्यक होती है। नींद पूरी होने पर जैसे हम उत्साह से काम में लग जाते हैं, ठीक ऐसी बात मृत्यु की है। अगला जन्म लेने के बाद हम फिर अपनी अधूरी रही साधना की पूर्ति में लग जाते हैं। नया जन्म लेने पर हम साधना की शेष रही मंजिल पूरी करने में लग जाते हैं। पिछली साधना व्यर्थ नहीं होती। हमारा जन्म ऐसी ही जगह होता है जहां से हम अगली मंजिल तय कर सकें। शुभ-कर्म व्यर्थ होंगे, यह भय रखने की जरूरत नहीं।’

संसार में भी हमें भिन्न-भिन्न प्रकृति के लोग दिखाई देते हैं। कई लोग ऐसे होते हैं जिन्हें सांसारिक विषयों के प्रति विशेष मोह नहीं होता, तो कुछ विषयों में अत्यन्त लुब्ध होते हैं। कईयों को अपने विषय-विकारों को जीतने के लिए कठोर परिश्रम करना होता है तो कुछ उन पर सहज में विजय प्राप्त कर लेते हैं। संत ज्ञानेश्वर कहते हैं कि किया हुआ कोई शुभ कर्म ऐसा नहीं जिसके करने से मनुष्य दुर्गति में जाता हो।

बौद्ध परम्परा भी ऐसा ही मानती है कि बुद्धत्व की प्राप्ति करनी हो तो पारमिताओं—की सदगुणों की साधना अनेक जन्मों से करनी आवश्यक होती है। बुद्ध ने

अपने पूर्व जन्मों में दान, शील, नैष्कर्म्य, प्रज्ञा, वीर्य, शान्ति, मैत्री, सत्य, अण्डिष्ठान और उपेक्षा इन दस पारमिताओं की साधना कर बुद्धत्व प्राप्त किया था।

जैन परम्परा भी यह मानती है कि जिनत्व की प्राप्ति के लिए 20 स्थानक या गुणों की आराधना करनी होती है। तभी तीर्थंकर नामक गौत्र की प्राप्ति करके जीव उत्तम अवस्था को पहुँचता है।

वाल योगी श्रेयांस भी ऐसी ही साधना करता हुआ गधैया परिवार में जन्मा और अपने अल्प से जीवन में भी उसने अपनी साधना को क्रमशः आगे ही आगे बढ़ाया था। वह अल्पायु में भी ऐसे चमत्कार बता गया कि जिनसे आस्तिक की भी शुभ कर्मों पर निष्ठा दृढ़ हो सके और उसे साधना की प्रेरणा मिले।

बहुत अल्प उम्र, यानी 14 साल की उम्र में उसने जो समता की साधना की थी, भयानक और कष्टप्रद बीमारियों में भी वह जिस तरह शान्ति रख सका था, वह अद्भुत थी। ऐसी शान्ति पूर्व साधना के बिना संभव नहीं। उसने इस प्रकार शरीर छोड़ा जैसे साँप अपनी केंचुली को सहज भाव से त्याग देता हो।

श्रेयांस ने ऐसे परिवार में जन्म लिया था जहाँ का वातावरण धार्मिक संस्कारों से ओतप्रोत था। दादा-दादी, माता-पिता, सभी धार्मिक संस्कारों वाले और सात्विक वृत्ति के थे जिससे उसे अपनी पूर्व-भव की साधना को आगे बढ़ाने में सरलता हुई। उसने इतनी छोटी उम्र में ही जमीकन्द का त्याग कर दिया था। उसे बाहर की स्वादिष्ट चीजें खाने में जरा भी रुची नहीं थी। सात्विक भोजन और आहार-विहार भी उसका सात्विक ही था। उसमें सात्विक गुणों के स्पष्ट दर्शन होते थे। अभय, सरलता, विनम्रता, संयम-विवेक, अनासाकी, निरहंकारिता, समता एवं सहनशीलता आदि गुणों का विकास उसकी जीवन-घटनाओं से स्पष्ट होता है।

जब मैंने श्रेयांस के जीवन की घटनाएँ सुनीं और पढ़ीं तो यही लगा कि वह वालयोगी था, जो अपने परिवार के लोगों को वैराग्य का पाठ पढ़ाने आया था। नहीं तो भयानक व पीड़ाकारी बीमारी में भी कैसे स्वस्थ रहकर शान्त-चित्त से समाधियुक्त अवस्था में शरीर त्यागता ?

उसका जीवन-संस्करण केवल परिवार के लोगों के लिए ही नहीं सबके लिए वैराग्य की प्रेरणा देने वाला है और गधैया परिवार ने उसे प्रकाशित करके समाज के वालकों के लिए संस्कार ग्रहण करने का अवसर दिया; उसके लिए गधैया परिवार साधुवाद का पात्र है।

हमारी ओर से वालयोगी को आदरांजलि।

अमिट स्मृति

—श्री राजरूप टांक

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श्री श्रेयांस आज विद्यमान नहीं हैं, किन्तु उसकी स्मृति उन लोगों के हृदय में अब भी ज्यों की त्यों बनी है जो कभी उसके सम्पर्क में आये थे। उसमें पूर्व जन्म के संस्कार तो थे ही इस जन्म में भी उसने ऐसे कुल में जन्म लिया जो कर्त्तव्यपरायण एवं धर्मनिष्ठ है। गघईया परिवार की ख्याति न केवल राजस्थान में है अपितु सारे भारत के जैन समाज में यह लब्धप्रतिष्ठित और कर्त्तव्यपरायण परिवार माना जाता है। यदि श्रेयांस भी विद्यमान होता तो श्री नेमीचन्दजी तथा श्री सम्पत्कुमार जी के नाम में चार चाँद लग जाते। सचमुच ही बालक श्रेयांस अत्यन्त होनहार था।

श्रेयांस के जीवन में कृत्रिमता लेशमात्र भी नहीं थी। जैसा उसका अन्तर था वैसा ही वह व्यवहार में भी था। उसकी इस सरल-सच्चाई से सहज ही प्रेरणा मिलती है।

विरल व्यक्तित्व

—डा० नरेन्द्र भानावत

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वर्तमान क्षणों को वही व्यक्ति सार्थक बना सकता है जिसमें विगत जीवन के सुसंस्कार और अनागत जीवन के प्रति आस्थाभूलक दृष्टि हो। श्री श्रेयांस इस विरल व्यक्तित्व का धनी था। उसमें कोरा ज्ञान नहीं था, वह आत्मसाक्षात्कार के रस से अभीसिक्त था। उसमें कोरी श्रद्धा नहीं थी, वह तत्त्वज्ञान से विमंडित था। अल्पवय में उसने जीने का रहस्य जान लिया था। अपने जीवन में उसने जिस साहस, विवेक, संयम और सहनशीलता का परिचय दिया वह आज की युवा पीढ़ी के लिए दिशाबोधक और दृष्टिपरिष्कारक है।

श्री श्रेयांस स्मृति ग्रंथ के रूप में उसके जीवन की जो अनुभूतियां संजोयी गई हैं वे निश्चय ही आज के कुंठाग्रस्त संवत्स युग के लिये प्रेरणादायी विरामदायी और विमुग्धकारी सिद्ध होंगी।

ओ श्रेयांस !

—श्री चतुर कोठारी, राजसमन्द

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संसार के समस्त प्राणी गतिमान रहते हैं। इस गति में 'श्रेय' और 'प्रेय' की दो दृष्टियाँ मनुष्य को विभाजित कर देती हैं। जीवन की आवश्यकता श्रेय को अपनाने की रहनी चाहिये, पर देखा जाता है कि संसार की अधिकतम स्वांसें प्रेय की ओर गतिमान रहती हैं।

ऐसे में ओ श्रेयांस ! श्रेष्ठ के अंश मात्र ! तुमने अपने जीवन का मार्ग प्रेय की ओर बढ़ाया। तेहरवें वर्ष अर्थात् आंधी और तूफान की अवस्था (टीनएज) में जहाँ किशोर किशोरियाँ जीवन की आंधी और भावों के तूफान में खोकर भ्रमित हो जाते हैं वहाँ तुमने इस पर विजयध्वजा लहरा कर प्रेरक जीवन-आदर्श को प्रतिष्ठापित कर श्रेय के मार्ग को अपनाया।

परिवार और समाज दृष्टि लगाए हुए था कि तुम पूर्ण श्रेय को प्राप्त कर मानव मात्र को प्रकाश का मार्ग दिखाओगे, पर इस कल्पना के मध्य ही तुम्हारा जीवन-पुष्प मुरझा गया। सुगन्ध जिसे हम ले ही न पाये थे कि वह इस लोक से पार हो गई।

अब हमारे धीरज के लिये तुम्हारी स्मृतियाँ ही शेष हैं। स्वीकारो, हे श्रेयांस ! हमारी शत शत श्रद्धाजलियाँ !!

बोर्डेक छात्र प्रगति विवरण १९६४

(५६) नाम श्री मांश कुमार मधैया कक्षा १ कक्षा में प्रवेश ८-१०

विषय	शिक्षा विवरण	विशेष प्रगति विवरण
भाषा शिक्षण	कक्षा स्तर के कराकर है।	भाषा - पाठन पुस्तक के ठीक प्रकार से पढ़ लेता है। पढ़ने की गति ठीक है। कठिन शब्दों को सरलता से पढ़ लेता है। पुस्तक के अधिकतर अक्षरों तथा शब्दों को याद है।
गणित	कक्षा स्तर के कराकर है।	भाषा - लेखन श्रुति लेख तथा पुस्तक में देखकर लिख लेता है। लिखने में गनने का करता है। अक्षर सुन्दर लिखता है।
इतिहास		गणित - जोड़, बाँकी, गुण, भाग करना जानता है। क. आ. ध. क. न. ध. के जोड़ बाँकी कर लेता है। ३१ तक पहाड़ लिखना जानता है।
भूगोल		अंग्रेजी - अंग्रेजी के पहले प्रकार के अक्षरों को लिख सके पहचान लेता है। अन्य प्रकार के अक्षरों को पहचान साधारण तथा देख कर लिखता है।
संगीत	अन्ति साधारण है।	
चित्रकला	कक्षा स्तर के कराकर है।	
सामान्य विज्ञान		
साधारण ज्ञान	पशु, पक्षी, देश, वस्त्र, मौसम,	
	मनुष्यों के कामों आदि के विषय में	
	अभिप्राय जन है। अभिप्राय जोत एवं	
	कहावों को याद है।	

बाल मन्दिर सरदार साहर (राजस्थान)

बाल मन्दिर के दिन ... २५ २ ... उपस्थिति ... १४३

शारीरिक, मानसिक, बौद्धिक व सामाजिक विकास सम्बन्धी विशेष विवरण

शारीरिक

बाल मन्दिर का विशेष ध्यान रखता है। कपड़े साफ पहनकर एवं बालों में कांचा करने आता है। नाखून ठीक रखता है। दूध साफ है। खेलों में अच्छे काम है। शारीरिक ^{कृति} कम है।

मानसिक

मन लगनशील है। पढ़ाई तिरवाई में लगा रहता है। व्यवहार शान्त एवं समीर है। मानसिक निष्ठा सन्तोष जनक है।

बौद्धिक

स्मरण शक्ति तीव्र है। बताने गई बात को क्षुब्ध याद करता है। नई चीजों को सीखने को रुचि रहती है।

सामाजिक

सामुदायिक क्रियाओं जैसे — लाइन में चलना, जूते स्थान पर उतारना, सब के साथ मिलकर नाश्ता करना, आदि ठीक प्रकार से करता है। कक्षा में किसी से नहीं लड़ता, किसी की वस्तु को नहीं लेता। शिक्षकों का कहना मानता है।

अक्षाध्यापक-मत

अक्षक की उज्ज्वल प्रवृत्ति सन्तोष जनक है। दूसरी कक्षा में चढ़ा देना चाहिये।

नाचाय

अगले की कक्षा में चढ़ा दिया गया।

एक महान बालक

—डा० कुन्दनलाल कोठारी, उदयपुर

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बहुमुखी प्रतिभा सम्पन्न श्रेयांस ने समाजसेवी, धर्मपरायण गवैया परिवार में जन्म लिया। यह परिवार के लिये गौरव की बात है। बालक के चिन्तन, व्यवहार और मुद्राओं की झलकियां यह स्पष्ट करती हैं कि वह एक महान् बालक था। सादा जीवन मधुर व्यवहार, करुणा, त्याग, सहिष्णुता, सबसे मैत्री, दृढ़ता, जागरूकता, अध्ययनशीलता नूतनता, धर्म एवं गुरु के प्रति अटूट श्रद्धा, आदि उत्तम मानवीय गुणों का धनी बालक श्रेयांस परिवार की आंखों का सितारा और समाज का प्यारा था।

श्रेयांस जैसा सुयोग्य और होनहार बालक चौदह वर्ष पूरे किये बिना ही चल बसा इससे अधिक क्षति और इससे अधिक दुःख की बात किसी माँ के लिये और किसी परिवार के लिये क्या हो सकती है? कहा है—कर्म गति टाले नहीं टलती। श्रेयांस के विषय में भी यह उक्ति खरी उतरती है। उस माँ और परिवार के धर्म की प्रशंसा किये बिना नहीं रहा जा सकता जिसने विधि के इस क्रूर प्रहार को समभाव से सहन कर लिया। निश्चय ही परिवार की सुदृढ़ धार्मिक पृष्ठ-भूमि और समाज-प्रेम इस परिस्थिति में सहायक हुये हैं।

श्रेयांस का पार्थिव शरीर न सही उसकी प्रेरणादायी स्मृतियों की पूर्ण सुरक्षा उसकी माँ के पावन हाथों से होती रहेगी। श्रेयांस जी के प्रति समाज की भी सही श्रद्धांजलि यही हो सकती है कि वह भावी पीढ़ियों को श्रेयांस पथ पर अग्रसर करता रहे। श्रेयांस जी का अल्पायु जीवन सदैव समाज का पथ दर्शन करता रहेगा।

दिवंगत महान् आत्मा को मेरा सादर नमन।

श्रद्धेय श्रेयांस

- श्री देवेन्द्रकुमार हिरण -

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इतिहास का एक घटना प्रसंग, एक वर्ष की कठोर तपस्या । तपस्या की पूर्ति पर पारणार्थ एक सन्यासी हस्तिनापुर नगर की सड़कों पर घूम रहा था । हस्तिनापुर वासी सन्यासी को भेंट में स्वर्ण, रजत, मणी, मुक्ता, आदि प्रस्तुत करते मगर आहारादि की बात कोई नहीं करता । सन्यासी भक्तों के प्रस्तावों को अस्वीकृत करते हुये आगे बढ़ रहा था । तभी राजमहल की सातवीं मंजिल पर बैठा एक तरुण अनेक प्रकार की सुनहरी कल्पनाएं अपने मन में संजो रहा था कि अचानक उसकी दृष्टि राजमार्ग पर जा पड़ी । देखा, एक सन्यासी नगरवासियों के महत्वपूर्ण प्रस्तावों को अस्वीकृत करता हुआ आगे बढ़ रहा है । तरुण की भावनाओं में उतार-चढ़ाव आया और वह तत्काल दौड़ पड़ा उस ओर जिस ओर वह सन्यासी अवाध गति से बढ़ रहा था । तरुण ने सन्यासी के चरणों में वन्दना की व निवेदन किया-प्रभुवर कृपा कीजिये, कुटिया को पावन कीजिये और दान का लाभ दीजिये । तरुण-भक्त की भावना में बल था । सन्यासी राजमहल की ओर बढ़ गया । १०८ इक्षु रस कलश से सन्यासी ने पारणा किया । वह सन्यासी थे जैन धर्म के प्रथम तीर्थंकर भगवान् ऋषभनाथ और तरुण था इतिहास प्रसिद्ध बाहुवलि का सुपुत्र श्रेयान्सकुमार ।

इसी संदर्भ में याद आ रहा है, इस पिछले दिनों का वह घटना प्रसंग, जब एक 13 वर्ष का बालक जिसका जीवन पूर्ण वैभवशाली परिवार में पोषित होने पर भी सादगी-पूर्ण था तथा जो विलासिता से सर्वथा दूर था जिसके विचारों में सहज शालीनता, व्यवहार में भरपूर मधुरता, धार्मिक संस्कारों की परिपक्वता तथा जीवन भर शादी न करने का संकल्प, जो भावी दिशा के सुदृढीकरण का संकेत था । परिवार वाले भी बालक को जीवनचर्या से प्रभावित थे, अचानक बालक को सक्रामक वेदना ने घेर लिया । शरीर की एक इंच भी जगह खाली नहीं । चेचक की भयंकर वेदना, मरणान्तककष्ट, मगर वह बालक पूर्ण धैर्य और साहस के साथ उस अपार वेदना का सामना कर रहा था और स्मरण कर रहा था अपने आराध्य को । वह उन्हें पुकार रहा था कि आप आयें, दर्शन दें और

२२२ : श्रेयांस स्मृति-ग्रन्थ

मुझे भी अपने पास ले चलें। बालक की भावना में बल था। हृदय के भाव आराध्य तक पहुंचे और आराध्य ने बालक को दर्शन दिये। शान्तवना दी और अपने पास बुलाने का आवासन भी। बालक अपने आराध्य का सम्बल पाकर लक्ष्य के प्रति और सुदृढ़ हो गया। वह अपार वेदना से भूमता हुआ अपने आराध्य के पास सचमुच चला गया। आराध्य थे तेरापंथ के संस्थापक आचार्य श्री भिक्षु और वह बालक था—तेरापंथ समाज के चिर परिचित गधैया परिवार के प्रमुख समाज रत्न श्री नेमीचन्द गधैया का पौत्र एवं समाजसेवी श्री सम्पत कुमार गधैया का सुपुत्र श्रेयांस कुमार।

बालक श्रेयांस हमारे मध्य नहीं, किन्तु अपने बाल्य जीवन में जिस अलौकिकता से उसने जीवन को जीया, जिस स्वर्णिम पृष्ठ का निर्माण किया, वह तेरापंथ के इतिहास में अविस्मरणीय रहेगा। सम्माननीय रहेगा।

श्रेद्धय श्रेयांस को कोटि-कोटि श्रद्धांजलियां !

